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BIBLE MONITOR

Vol. XVI

January 1, 1938

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SPENDING OUR YEARS

The year nineteen hundred and thirty seven will have come to a close when this issue of the Monitor appears in print and the New Year will have begun. So swiftly another milestone in the journey of life for each of us, has passed by. Its passing reminds us that we are continually moving along regardless of who we are or what position we occupy in this world, and that ere long we must cross over the silent river to another place of abode. These facts startle us as we ponder upon them, even though we have known them for many years. In the hustle and rush of life in these latter days somehow we become forgetful and cease to consider as we should, that life shall not always be after this manner. So soon, time

—fleeting time, shall hasten us on.

If we knew nothing of what the future holds for us after we leave this world we would dread to see the end approaching, but an all-wise Maker has revealed to us that there is an existence beyond the grave and that the life which we live in this world determines what this existence shall be; either an everlasting life of joy and bliss as a reward of righteousness, or everlasting punishment for evil doing. Furthermore our God has revealed to us through His Son just what constitutes righteous living and evil doing in this world, so that we are not in ignorance on these matters which are of such vital importance.

It is a matter then of momentous significance how we are using this time which is given to us, and for

which we shall be held accountable when we pass into the great beyond. A Godly man once declared, "We spend our years as a tale that is told." (Ps. 90:9.) Perhaps this is true with the most of us. We are so inclined to deal so lightly and carelessly with these precious hours as if it matters not how they are used. Our Maker has endued us with powers and abilities and has given us a span of years in which to exercise them, for good. It is only right then, that intelligent beings such as we are should redeem the time and accomplish that for which we have been created. To ignore the facts and idle away the time or use it in sin and folly is indeed a sad mistake.

It is only reasonable to expect that the One that has created us with these powers and this intelligence and who gives us this time to use, should say as to how it should be used for our good and His glory. We have many passages of scripture instructing us along this line. At one time Moses spoke to the Israelites after this manner. "And now, Israel, what doth the Lord thy God require of

thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and His statutes, which I command thee this day for thy good." (Deut. 10:12-13.) The New Testament instructs us in this dispensation much in the same manner. Romans 12:1, teaches very clearly how we should spend the days of our sojourning here. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our time then should be spent in striving to carry out the teachings of our Lord and Savior Jesus Christ, in our lives. This will keep us busy, make us a blessing to other and fill our hearts with joy and gladness.

As we look back over the past year we can see where we have made many mistakes and came short of what the scriptures teach, yet it does give us consolation to know that we have made an effort and to know that the Lord is willing to

pardon our weaknesses if we repent and strive to do better.

With the beginning of the New Year may we resolve to put forth every effort that we can, to spend the hours and days as they come to us in a way that will meet the approval of our Maker under whose watchful eyes "we live, and move, and have our being."

THE GREAT "I AM"

Ida M. Helm

"Jesus Christ the same yesterday and today, and forever." (Heb. 13:8.)

"Jesus said unto them, verily, verily, I say unto you, before Abraham was, I am." (John 8:58.) "But we preached Christ crucified," (I Cor. 1:23.) "And, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." (Rev. 5:6.)

Christ crucified and risen from the dead has been the theme of the story of man's redemption from the beginning. Before the world was formed the Son was with the Father. When Adam

and Eve were banished from Eden, he was present. He it was of whom God said to the serpent the cause of man's shameful fall, "Thou shalt bruise his heel but he shall bruise thy head."

When Abraham tended his flock "I Am" was his protection. Through all the vicissitudes of God's chosen people, he was the same unchanging God. When Christ came into this world, and took on Himself a tabernacle of flesh, and suffered and died for us and gave us His glorious plan of salvation for all races and all ages He was the same unchangeable being. As long as the world shall stand, He will be as He said, "The same yesterday, today, and forever." This is He of whom Paul was writing to Corinth, Corinth with its great mental activity. With its extensive manufacturing enterprises and its commercialism. Corinth with its vices and profligacy which had become proverbial. The Corinthians worshipped the goddess Venus, and her worship was attended with shameful, licentious rites. It was to this city with its philosophies, its mixture of Jews that were seekers

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after signs; its people that loved to reason and dispute that Paul come to preach "Christ the power of God and the wisdom of God." "I Am."

Paul did not preach about Christ merely, but he preached Christ Himself, the power of God and the wisdom of God. The worldly wise, sinful city heard a message such as it had never heard before. Paul did not preach about Jesus the miracle worker, nor Jesus

the great teacher, nor Jesus the example, nor Christ the wonderful, but Jesus' death and resurrection.

"Jesus the power of God and the wisdom of God." The Lamb of God. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (I Cor. 1:24-25.)

Corinth dead in trespasses and sins needed the message of life, it needed the vitalizing power of God, it needed Christ the life and light of the world, the Lamb slain from the foundation of the world. Corinth needed what we all need, the Lamb of God which taketh away the sin of the world, the sinners substitute, the great "I Am."

Church membership is not sufficient proof that one is a true follower of Christ, the life must be consistent to the teaching of God's word. Baptism is not enough to rely on as evidence of being a true follower of Christ.

Not long since I heard a preacher say, "Some people got wet all over one time and that's all that ever did happen to them." We want more than the symbol, we want the promised blessing that accompanies the water

baptism when we went down into the stream and with faith and penitence were baptized in the name of the Father and in the name of the Son, and in the name of the Holy Spirit, we want the baptism of the Holy Spirit, whereby we "are sealed unto the day of redemption." (Eph. 4:30.)

How the Holy Spirit is grieved when our tongues and our actions take an arbitrary attitude to the spirit's guidance. "Grieve not the Holy Spirit," is the Spirit's teaching. Symbols and signs dare not be substituted for realities. The Jews required a sign. Many there are that would substitute an outward observance or a profession for an inner reality. Church membership is not sufficient proof that we are a true follower of the holy God that in all ages required cleansing and cleanness in his followers and He said, "Obedience is better than sacrifice." There is no other way but God's way, if we reject God's way we reject the only way of salvation. There is no substitute for the new birth. Christ is the sinner's only hope. The Greek came to Philip with the request, "We

would see Jesus." Jesus answered them saying, "The hour is come, that the Son of Man shall be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." (John 12:20-25.)

The Greeks did for Jesus at the closing of his life what the wise men did at the beginning. Jesus then taught a wonderful lesson, the lesson of life from death. In his death the middle wall of partition is broken down between Jew and Gentile. All are one in Christ Jesus. Then there is that further teaching, no suffering, no glory. No dying with and for Christ unto sin and self and the world, then no living with Him in the many mansions he has gone to prepare for his faithful followers. As regards his humanity, the cross is Christ glory, there the union of the Godhead, stooping to share its sentence of death and bring humanity through death to glory, and in His resurrection he became the

first fruits of them that slept and achieved his final victory over Satan. "To this end Christ both died and rose again, that He might be Lord both of the dead and the living."

Whatever would bring forth fruit must die. The seed gathers more in death, just so it is in the kingdom of grace, "the blood of martyr's is seed of the church." Christians must died to sin to live in Christ and bear fruit of righteousness.

Christ crucified and his resurrection from the dead was the theme of the story of man's redemption from the foundation of the world. It was the marvelous story of the One that came from heaven to take on himself humanity and be our Elder Brother that we in Him might be heirs of God and joint heirs with Jesus Christ of the heavenly inheritance.

In the sermon on the Mount Jesus rebuked the materialism that would seek to divide allegiance between God and Mammon. He said, "No man can serve two masters, for either he will hate the one; and love the other; or else he will hold to one and despise the other.

Ye cannot serve God and Mammon. That which is born of the flesh is flesh and that which is born of the spirit is spirit." Our affections and our interests must be anchored in God and not in things material of food and clothing and of our every day life, says, "I Am."

"And Jesus came and spake unto them, saying, all power is given to me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20.)

The whole gospel must be preached and taught, not a mutilated gospel. Teach, baptize, keep on teaching is the gospel way.

"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." (Rev. 1:18.)

R. R. 2, Ashland, Ohio.

If you don't read the Bible constantly you miss the best society on earth.

PREPARE TO MEET THY GOD

Ruth Snyder

Amos 4:12

Because of a very sad occurrence which happened in our immediate community recently, I have been prompted to write this article.

Two young men, seventeen and twenty years of age left their homes one morning with guns and traps in hand, expecting to return with some game of some description. However when they did not return that evening many friends and relatives set out in search for them. Twelve days later their dead bodies were found fast on the bosom of the river three and one-half miles from where the boys, as it is supposed had attempted to cross the swollen waters, caused by the heavy rainfall, in a boat.

Dear unsaved reader, friend, it does not pay to try to live without Jesus as a personal Savior. You may not get beneath the waves. You may meet with various accidents of other kinds or fatal illness. We know not

when the brittle cord will break and hurl us into eternity, prepared or unprepared to meet our God. I would say as Solomon said in Eccl. 12:1, "Remember now thy creator in the day of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

I have heard young people make the remark that they did not like the bonnet, or the brethren's clothing. My dear young reader, friend, why would you need to care to put on the Christian garb? That is only getting nearer to our Master and Lord. Do you think Christ would want to call us His if we did not throw away our worldly garb. He says if we are ashamed of Him, He will also be ashamed of us before His Father. Jesus wants you to come to Him, sacrificing all for Him, so you will make a faithful servant. Then I have heard young folks say they will join the church when they get older and enjoy a good time while they are young.

Would you honestly and truly want to spend your younger and best days in sin and then when you get old

(if you have not changed your mind by that time) turn to your Master for redemption. Even though you may be blessed with life would you want to trade a few years of service here for a grand eternity over there.

Our whole life service is not very long, only as a vapor that soon vanisheth away compared with eternity. But dear reader, if you are now well along in years and cannot retrace your life, won't you come to the Savior today? Today is the accepted time, harden not your heart. I once heard a story of a man who lived a devout life, but had put off becoming a child of God until he was well along in years. On his death bed he deeply regretted that he had not spent more of his life in the Master's service.

Why should we tarry when Jesus is pleading? Pleading for you and for me. Why should we linger and heed not His mercies, mercies for you and for me? Time is now fleeting, the moments are passing, passing from you and from me; shadows are gathering, death beds are coming, coming for you and for me. Oh, for the wonderful love

he has promised, promised for you and for me; though we have sinned, He has mercy and pardon, pardon for you and for me. Come home, come home, ye who are weary, come home, earnestly, tenderly, Jesus is calling, calling, O sinner, come home!

For those who have already named the name of Jesus I would say as Joshua said different times, "Only be thou strong and very courageous that thou mayest observe to do according to all the law.

O, ye young, ye gay, ye proud;
You must die and wear a shroud;
Time will rob you of your bloom
Death will drag you to your tomb.

Will you go to heave or hell?
One you must and there to dwell;
Christ will come and quickly too;
I must meet Him, so must you.

The white throne will soon appear,
All the world must then draw near;
Sinners will be driven down:
Saints will wear the starry crown.

His command let all obey,
We may be happy, sure we may;
Then we'll all unite and sing
Praise to our God and King.

Are you ready for the judgment? It is coming by and by. When the trumpet sound shall call you to the bar of God on high; and the

hour no mortal knoweth; e'en the angels many not know; are you ready for the judgment? You shall reap what e'er you sow.

It is the writer's earnest desire that this article may cause or help cause some unsaved soul or souls to confess Jesus Christ and be faithful servants of His.

Oakland, Md.

SELF DENIAL, NOT DENIAL OF CHRIST

Wm. Root

In Mark 8, beginning with verse 34 we read, "And when he had called the people unto him with his disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me."

In this verse we have unquestionably taught to us a lesson of self-denial. And this lesson is applicable to the people of the whole world. Christ was talking to the multitude, those to whom he has called to the assembly, which constituted of himself and his disciples.

Whosoever meaneth me, whosoever meaneth you, any

one who has a will to be a follower, a disciple of Christ, a Christian, they must deny self. In this Jesus does not ask his followers to do anything that he himself did not do. Our Lord was one of the greatest, if not the greatest example of self denial, of anyone we have on record.

Jesus denied himself the possession of the world. (Matt. 4:8.) "Again, the devil taketh him up into an exceeding high mountain and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, all these things will I give thee, if thou wilt fall down and worship me.

The thought here is God has given him the power to give worldly honor, amusements, worldly pleasures to the children of men, he could have given the same to Christ, had Christ willed to take them.

But Jesus said unto him, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

"Self-denial taught again." "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow

Thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay his head." (Luke 9:57-58.)

Jesus denied Himself the comforts of an earthly home, such as the most of us have.

Why? "For I came down from heaven, not to do mine own will, but the will of him that sent me." (John 6:38.)

He was ever ready to deny himself his own will, even to the cup of suffering, that the Father's will might be done. "For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me." (Rom. 15:3.)

Another reason for self denial is it is a test of devotedness to Christ. (Matt. 10:37-38.) "He that loveth father or mother more than me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me is not worthy of me." We are to deny ourselves earthly relations rather than deny Christ.

We are to take up our

cross in following Christ. We are to deny ourselves ungodliness and worldly lusts. (Rom. 6:12. And in the controlling of the appetite. (Prov. 23:2.)

We are to take up our cross in Abstaining from fleshly lusts. (I Pet. 2:11.) No longer living to the lusts of men. (I Pet. 4:2.) Mortifying sinful lusts. (Mark 9:43; Col. 3:5) Mortifying the deeds of the body. (Rom. 8:13.) And not pleasing ourselves, not seeking our own profit, but preferring the profit of others.

All these things are a part of our bearing our cross and following Jesus, a part of our self denial.

"Deny himself and take up his cross and follow me." We are to follow him in Gethsemane. Crucified with Him, suffer with Him, by being crucified unto the world.

In putting off the old man which is corrupt. Eph. 4:22. We are to become pilgrims and strangers here for Christ's sake.

Christ was our example in all these things. "Who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation,

and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:6-9.)

"For whosoever will save his life will lose it." Seek not to please men. Seek first the kingdom of God and his righteousness. Are we doing that? If we seek to save our life here, the esteem of men will lose our eternal happiness, lose our eternal fellowship with Christ. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (I Jno. 1:6.)

"But whosoever shall lose his life for my sake and the gospels the same shall save it. "We shall make sure our eternal happiness, our eternal home, if we seek righteousness, do the will of the Father, surrender all and sacrifice our life for Christ and the gospel. "For what shall it profit a man if he shall gain the whole world: and lose his own soul."

I think dear brethren and sisters that the lesson of Christ's temptation in the

wilderness was to show to us that there can be no profit to us if we gain all the possessions, all the pleasures, all the carnal joys of this world, if in eternity we lose our soul. To lose our soul means eternal separation from God, from Christ. It means to reap damnation, eternal death and separation from all that is good.

In conclusion of our subject the 38th verse of Mark 8, says: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." This means denial of Christ, we are to deny ourselves, but we are not to deny him.

First we are not to deny or be ashamed of Christ in doctrine. (II Tim. 1:8.) (Rom. 1:16.) We are to preach and teach that doctrine. (II Tim. 4:2.)

We are to endure suffering and afflictions, for the church's sake, which is his body. (Col. 1:24; II Tim. 4:5.)

Second, we are not to deny Christ in our practice. (Phil. 3:18-21.) (See also

Tit. 1:15-16.)

The denial of Christ is a characteristic of false teachers. (II Pet. 2:1, Jude 4.)

Denial of Christ is the spirit of anti-Christ. (I John 2:22-23, and I Jno. 4:3.)

Last of all Christ will deny those who are guilty of denying him. (Matt. 10:33.) "If we suffer, we shall also reign with him; if we deny him, he also will deny us." (II Tim. 2:12.) And that means destruction.

Great Bend, Kan.

NEWS ITEMS

MISSION ITEM

On the way to Conference Elder J. D. Brown, accompanied by his wife and son, stopped at Minot, North Dakota where they picked up W. E. Myers and wife and Sarah Climes bringing them along to the meeting. While at Conference the three latter were taken into the Dunkard Brethren church. At that time the writer told Bro. Brown that if he would come over to Minot sometime that we would come up and together would hold some meetings for the folks at that place. After some correspondence the time was set for Nov. 14. So the writer accompanied by Bro. and Sister J. K. Myers, Sister Reva Fiscel and Mrs. Erb motored to Minot at that

time. Mrs. Erb went to Sere, N. D. to visit a brother while the rest of us went to the home of Bro. Myers, finding them well and happy to see us. Bro. Brown arrived about twenty minutes later.

On Sunday morning we began the meetings in Minot at the home of Sister Climes, the writer preaching both morning and evening. Bro. Brown continued the meetings each evening the following week and on Sunday, closing the meeting on Sunday Evening. The writer preached a sermon in the afternoon.

Bro. Brown gave us many gospel truths to think about insisting that it takes the whole gospel to insure us eternal life. As a result of these services the daughter of Brother Myers became a member of the church and the members were encouraged to continue on the way to holiness.

We all enjoyed our stay with them and they enjoyed having us there. We took leave of them and arrived home on Tuesday afternoon with thankful hearts that the Lord had cared for us and blessed us in these efforts in His service. May He bless the efforts that are put forth in his service to the saving of many precious souls.

Elder Roscoe Royer.
Dallas Center, Iowa.

ENGLEWOOD, OHIO

On December 22nd, we met at this place to hold our regular quarterly council. There was a good representation of our members and we enjoyed a pleasant business session. Our officers for the coming year were elected and we are looking

forward to a prosperous New Year. Five members were received by letter at this meeting. Several of our members have been sick but we have been enjoying our services each Sunday with a fair attendance for this season of the year.

A. J. Brumbaugh, Clerk.

NOTICE

Many subscriptions have expired January 1st and we hope that all will renew promptly so that when the mailing list is reprinted all corrections can be made.

We appreciate very much the response to our call for manuscript for printing and hope it will continue. Let us strive to make the Monitor a power for good in the year that is before us.

In the past year your unworthy servant has made many mistakes in connection with the work of the Monitor and we wish to express our gratitude to all for their kindness toward us in these shortcomings. It is our desire to keep the Monitor above reproach and we need your prayers in our behalf that the Lord may give us wisdom, strength and grace sufficient for the burdens and responsibilities that are ours to bear.

We wish you all a very Happy New Year.

—Editor.

WENATCHEE, WASH.

During the past year we have been blessed with the harvest of

five dear souls. Two of which were baptized and three from the Church of The Brethren. We certainly do rejoice when these things come about. Will the dear brethren and sisters pray that we may continue to grow.

Those attending our district meeting, which was held in Newberg, Ore., from Wenatchee were: Bro. and Sister B. C. Holland, Bro. and Sister H. M. Law, Elder and Sister D. B. Steel, Elder J. W. Steele and E. W. Pratt and Bro. D. E. Steel. We certainly experienced a wonderful meeting and feel we received much good from being there.

Elder Blair Hoover of Modesto, Calif., returned to Wenatchee with us and conducted a 10 days' series of meetings. Bros. Allen Root and Paul Blocker and Sister Elizabeth Root and Anna Blocker of Waterford also spent a vacation with us during these meetings. We certainly rejoiced that they could be with us and enjoy the wonderful meetings. Bro. Hoover certainly did preach the gospel to us. I am sure these meetings will remain in our memory many days. Although there was no additions to the church at this time, we feel sure God's word will not return unto Him void.

On December 4, 1937 we held our regular quarterly council at which time we elected our church officers as follows: Elder J. W. Steele was re-elected as elder; Elder E. W. Pratt, assistant elder; Bro. D. E. Steele was re-elected church clerk. Bro. Chas. Inks, elected trustee for three years; Bro. D. E. Steele, elected chorister.

Sunday school officers were also elected:

Superintendent—Bro. Chas. Inks.

Assistant Supt.—Bro. H. M. Law.

Secretary—Sister Stna Wise.

Assistant Sec.—Mary Statling.

Chorister—Sister Rosie Law.

The meeting was conducted with the spirit of love ruling throughout.

We hope our brethren and sisters will realize the handicap under which we are working and pray for us that we may remain faithful and let the world see Christ through us every day.

D. E. Steele, Cor.

MECHANICSBURG, PA

The Mechanicsburg Dunkard Brethren held their love feast services October 9th and 10th. Bro. Ecker from Taneytown, Md., was with us and gave us a powerful discourse. He told us how the Christian life is a life of warfare.

In the afternoon another message was delivered by Bro. Chas. Ness from Dallastown, followed by the examination sermon by Elders A. G. Fahnestock and J. L. Myers.

Bro. Fahnestock preached a powerful sermon and with the Lord's help we shall try to write for the benefit of all a few of his remarks:

He pleads for a self examination.

The word of God is the equipment whereby we should examine ourselves.

It is our privilege to know if we drink life or death unto ourselves.

If we commit things over and over again we are not growing in grace.

There are too many people not living by faith but by human reasoning. He explained how different the peace of God is from the

world and how we can destroy this peace after we once have it.

One way to destroy this peace is to backbite. Some take this way to advance themselves, by backbiting against the other fellow.

If we come out wholeheartedly and clean, make our wrongs, right, there's a blessing we'll never forget. We must unload all our sin, and after we have done all we can we are still unprofitable servants.

Bro. Myers admonished us to keep Satan out of the church. He can not be in the true members but he can be in the so-called members of the church.

If there is a weakness in us we must master it.

We must learn to control ourselves. Our life in the home is what counts. Both Elders admonished us not to be busy bodies in other men's matters, but each to keep his or her own place.

In the evening about 76 members surrounded the Lord's table. Bro. J. L. Myers of Loganville officiated. There were ten ministers present. We cannot thank our heavenly Father enough for the joy and peace at this wonderful service. Surely we are carried off into heavenly places in Christ Jesus.

Bro. Arthur Rice of Md., remained with us over night and gave us a powerful discourse on "The Battle of Religion." He brought out True and False religion. "Many have a zeal of God but not according to knowledge. In Adam's time Satan came in the form of a serpent, now he is transformed into an angel of light and trying to deceive the very elect."

He gave so many good admonitions we cannot use space to write them all. May the blessings of God

rest upon all those who labored so faithfully with us, and may the Holy Spirit direct their minds and lead their steps this way again. We appreciate the prayers of the righteous, that we might continue on the narrow way.

Mabel Wells, Cor.

KANSAS CITY, MO.

On Thursday morning, November 25th, at 10:00 a. m. the Dunkard Brethren met for council, the opening devotion was conducted by L. I. Moss and led in a fervent prayer in behalf of the church.

All things that were before the meeting were settled in a Christian like manner.

It was decided to find a suitable place out south of the city to hold our Sunday school and meetings, thinking that much good could be accomplished, after which the officers and teachers were elected for the ensuing year.

We ask an interest in the prayers of all the believers in Christ.

Sister Anita Wessley, Cor.

R. 2, Kansas City. Mo.

OBITUARY

Frank H. Brooks, son of Oliver J. and Lueva Brooks was born near Fall River, Kan., Dec. 24, 1897 and passed to his eternal reward at Quinter, Kan., December 5, 1937, agd 39 years, 11 months and 11 days.

He was the eldest of five children. His father was taken from the family when he was nine years old.

upon his young shoulders fell the duty, which he manfully assumed, of assisting his widowed mother in providing for the home. The family lived a while in Utah and later moved to Canyon City, Colo. In the fall of 1924 he came to Quinter where he spent the remainder of his life.

On October 15, 1925 he was married to Minnie Kesler. To them were born four children: Leona, Marion, Eunice and Merlyn. Eunice preceded him to the spirit world nearly four years ago.

He united with the Dunkard Brethren church, March 18, 1937.

For the last two and a half years he was afflicted with cancer, the ravages of which his body was unable to withstand. To combat this dreaded enemy he took treatments in Kansas City, Muscatine, Iowa and Denver, Colo.

Surviving him are his wife and three children, his mother, Mrs. Wiley Baugher of Fall River, Kan., a brother, Carl of Canon City, Colo., three sisters, Mrs. Stella Bohall of Denver, Colo., Irene Brooks of Fall River, Kan., and Mrs. Jaunita Hasler of Eureka, Kan., six uncles and an aunt, and a host of friends.

Jesus, while our hearts are bleeding

O'er the spoils that death has won
We would at this solemn meeting,
Calmly say, "Thy will be done."

By thy hands the boon was given,

Thou hast taken, but thine own;
Lord of earth and God of heaven,
Evermore "Thy will be done."

Funeral services on Wednesday, December 8, conducted by Bros. O. T. Jamison and Wm. Roo. Burial in Quinter cemetery.

Sister O. T. Jamison, Cor.

THE BURDEN OF THE HOUR

God broke our years to hours and
days,

That hour by hour

And day by day,

Just going on a little way,

We might be able all along,

To keep quite strong.

Should all the weight of life be
laid upon our shoulders.

And the future rife with woes and
struggles.

Meet us face to face

At just one place,

We could not go

Our feet would stop, and so,

God lays a little on us every day;

And never, I believe, on all the way,

Will burdens bear so deep,

Or pathways lie so threatening or
so steep

But we can go if by God's power,

We only bear the burden of the
hour.

A MESSAGE FROM THE COFFIN

This message contains the last words of Minnie Clark, who died in New York City many years ago. She was a talented young lady, and the story was first given to the public by the minister who officiated at her funeral. It needs no comment. It is one of the saddest of stories. And what she says of herself may apply to hundreds of pure girls who are being led to ruin. But here is the

story. Read it and decide to help save fallen humanity:

"Listen! Let me speak. I surely ought to be heard. Those who will speak at my funeral will only know a few scant facts about my life, whilst I know all the dreadful history, from its innocent beginning to its end in dishonor.

"Who but myself, with a perfect knowledge of the steps which led me out of virtues path, should warn those who are about to take the track away from purity and peace? Who but poor Minnie Clark should voice the cry of the thousands of ruined girls, against the loathsome cause of their ruin, beer, and the saloon?

"Only a few hours—and I shall lie in the silent grave, but in my last moments let me warn one and all. Beware of beer! Beware of novels and shun the saloon. These three wrought my downfall. As you look upon my sad form, I beg you not to say 'That is what she brought herself to.' But please tell the truth and say, 'That is where the American saloon finished its work of destroying Minnie Clark.'

"This is the last sad act

of a short but terrible tragedy. The one who first offered me a glass of wine, the friends (?) in whose home I learned to drink beer; every bartender who sold me drink, every one who bought drink for me, and every saloon owner—and may I go a step farther and include those who have licensed the saloon—each of these has a part in this solemn tragedy, and must share the responsibility for my deep fall. Had I not learned to drink beer, I should have shunned the saloon. I would not have been drawn into the society of such men and women who helped me rapidly downward, and who now do not mourn my loss, my disgrace, and my ruined soul. I do not forget that I am to blame. Too well do I know that God holds me accountable for all the dark past. I need not argue this point, but I want this published, and broadcast for the sake of other weak ones like myself, that

“Those who taught me to drink,

“Those who manufacture the drink,

“Those who bought me drink

“And those who sold me drink,
must share with me, at the judgment bar of God. The first step in my downfall was the reading of novels. I revelled in these stories with great delight. They led me to take the second step, which was the theater, then the dance, and then came evil associates, drink, and the saloon. And now at last—oh, how I dare think of it! A drunkard’s grave for my body and hell for my soul. In the name of Him ‘who shall judge the world,’ I appeal to you to exert your utmost ability against the saloon entrenched behind the bulwarks of law.

“In the name of the girls whose bodies are found floating on the rivers; whose corpses are in the morgue today, and tomorrow in the potter’s field; in the name of the girls who tonight will be drinking in saloons; but more loudly I would plead, in the name of the pure, young girls, who soon will be ruined like myself, oh, hear me, ye citizens, and destroy the saloon which destroyed me!

“Do you pity me? Is your heart touched? Would you speak comfort to my sad,

aching heart? You may. Not exactly to me, but you can pity, you can help rescue the girls who are starting on this downward road to hell. My life, which was once promising, is now blighted. My life, which might have been a blessing in the world, now ends in this horrible tragedy, murdered by the saloon.

"Oh, ye people who know 'the better way,' who are strong in morals, strong in faith, strong in God, the gospel has power to save, use your religion in behalf of the thousands in the large cities whose souls are neglected.

"Yours in behalf of the ruined, lost, and dying!"

"Minnie Clark."

Selected,

Mrs. Catherine Carpenter,
R. 3, Brookville, Ohio.

ETERNITY!

The word Eternity means duration without beginning or end. What a depth of meaning is in that word! It is fathomless to the human mind. We can compare a grain of sand with a bushel of sand; or a ton or even the whole earth, but there is no

comparison whatever between any length of time and eternity. There is a little verse which says:

"When we've been there ten thousand years,

Bright shining as the sun,
We've no less day to sing His praise
Than when we first begun."

Someone has said, "If a bird would come to this earth every thousand years from some other planet and carry but one grain of sand away, in a course of time the whole earth would be removed; but eternity would only have begun." This is only a faint comparison of its length—there can be no real comparison.

It is an important word because of the fact that every man, woman, and child that ever has lived, is living at the present time, or ever shall live is going to spend it somewhere. It is a solemn fact to think that one hundred years from now, one thousand years from now, we will be existing somewhere. But we cannot stop there; we must go on and think that in the unending ages that we have just tried to get a faint glimpse of, we will be existing somewhere. May we ask ourselves the question: Where

will I be? Where will my neighbor be? Where will the heathens be if I neglect to take the gospel to them?

There are only two places where eternity will be spent, in heaven or in hell. When one enters these regions there is no hope or possibility of ever going elsewhere, for there is a great gulf between the two. There is no hope of the lost being annihilated, for he is a living soul. Neither does the Christian need to fear that his inheritance will be taken away or come to an end for it is an "incorruptible inheritance that fadeth not away, reserved in heaven for you."

In this life we see there is growth and development in the Christian life. He passes from one state to a higher. As experience comes to him he develops and reaches new levels. His joys become richer and his peace become deeper and sweeter, providing he does his part and allows God to control his life. I do not believe that this growth and development will stop with death. I believe that when we leave this world we will immediately be in a state of happiness and bliss, but I do not believe it will be the ex-

tent that it will be in the ages to come, but we will go from one level to a higher one; from joy to greater joys, from peace to sweeter peace; from rapture to more rapture until we reach a state beyond which we can not comprehend. Paul speaks of the riches of His grace in the ages to come, in Eph. 2. "And (God) hath raised us up together, and made us sit together in heavenly places with Christ Jesus, that in the ages to come he might show unto us the exceeding riches of His grace by His kindness toward us through Christ.

On the other hand we see in the natural man a going downward while in this life. As he grows older he becomes more hardened to sin and often grows colder and colder as the years go by. I believe that in the regions of the lost there will also be a going from sorrow to more sorrow; misery to greater misery; agony to more agony until they will reach a state, the extent of which it is impossible for us to comprehend.

In speaking of the sufferings of the lost, some one once said, "Won't they get used to it?" I do not think

so, but rather think it will grow more intense as the unending ages roll by.

Now, what should our reactions be in the face of these facts? First, if we are not Christians we should at once cry for mercy and pardon, and if we are Christians it should help us live more watchful and prayerful. It should help us in solving problems. I have made a rule that I will solve all my problems in the light of eternity. When it comes to making a sacrifice or doing something that seems so hard to the flesh, that it doesn't look like it is worth the effort, then I like to consider it in the light of eternity—then it is not hard to decide. Mission work may look like a waste of time and money, but in view of the facts given above it makes it worth while if only one soul would be saved through the efforts of a whole lifetime.

Let us then be up and doing. How can we spend our time for selfish aims and ambitions when so many souls are perishing. Let us yield our time, our talents, our money, our all to the Master for Him to use as He sees fit, for I feel there will be many regrets at the close

of life if we have failed in doing our part and some souls have to suffer a long eternity of woe because we have failed.

In view of the shortness of this life and the length of the next, money and praise of men should lose their seeming importance, and the things of true importance should hold their rightful place in our lives.

Some one has said, "If everyone would spend ten minutes a day thinking about eternity, this world would be a different place." How true! Sinners would be repenting. Saints would be getting to work to win souls. Let us not only be sure that we are prepared to spend eternity with God, but let us do our utmost to win others that they too may spend eternity in the realms of light, instead of the realms of darkness.

"Work while it is day, for the night cometh when no man can work."

Selected.

True happiness lies in making lighter the burdens of others by bringing a little joy into their lives. This spirit of helpfulness is what makes life worth living.

**WHAT SHALL I DO WITH
JESUS?**

Otto Harris

Dear reader, the above question has always confronted me when asked to go to these worldly elections and take a part or cast my vote, What shall I do with Jesus? What shall I do with His teachings? Does the teachings of Christ sanction or approve of my entering that far into the political affairs of this world today? If Christ was on earth today would he go to these worldly elections? These are questions worthy of our serious consideration, and if in doubt about the matter we should consult the living word of God, and let that word be our guide. Do not listen to the clamor of these politicians; they don't care what you do with Jesus or His teachings just so they get your support. I made this remark to a certain individual one day, and the reply was, I see you do not believe in taking Christ into politics. Why not? Ought we not take Christ with us wherever we go if we are Christians.

I told him I had never read in my Bible where I had the power to take Christ with me wherever I wanted to go. My Bible teaches me to follow Christ. How about it, reader, can you follow Christ to one of these worldly elections? If you can, I say it is right to go; if not, stay away.

The trouble with so many people is, if they want to go some where nothing can stop them from going, and when they get there they will try to assure you and I that Christ will be there after while. But that is not following Christ.

Another question along this line is this, suppose I vote for an official, who in the discharge of his duty a gospel principle is violated, would I not be helping him to violate a gospel principle?

And if He would come to me and ask for admission into the church, I would have to say no. I helped to put you in office, but I can't receive you into fellowship because in the discharge of your duties gospel principles are violated. In view of this fact who will be held accountable at the judgment bar of God for violating gospel principles. Will he

alone be held accountable or will those who were the instigation of putting him in that kind of a position be held accountable too?

Antioch, W. Va.

BUILDING FOR CHRIST

Vernie Diehl

"Let us not be weary in well doing, for in due season we shall reap, if we faint not." (Gal. 6:9)

Build upon Christ: "For other foundation can no man lay than that is laid, which is Jesus Christ." (I Cor. 3:11.) We should use good material for our building, it is possible to have a good foundation and erect a poor structure upon it. A church that exists as a social organization is a good place to go to meet friends and have a good time, it may be considered as an organization that is built upon a flimsy purpose.

Noah builded an ark for the saving of the race.

Moses builded the tabernacle in the wilderness.

Solomon builded the temple.

God is building the new Jerusalem. If we do not

build as the foundation was started we spoil the building. The builders whom the Lord calls today still have the original plan, the Bible, and are warned not to change it.

To follow human leaders is to divide between human leaders and Christ, and also to divide the body of Christ, which is one in Christ. Christ is the only Savior of the lost, and the gospel of Christ is the only message of salvation. Jesus Christ is the foundation of the church of God, Jesus said, "Upon this rock I will build My church and the gates of hell shall not prevail against it." (Matt. 16:8.)

Well-doing is a stone in building for Christ. The way in which the efforts of God's people in well-doing are not appreciated has a tendency to discourage and dishearten them. Satan with his host ever seeks to discourage God's people, he suggests preaching the gospel and laboring according to God's plan is not getting anywhere, so multitudes have been fooled into a great social program, there is too much time being lost on political reform—we can't expect goodness to

come out of the natural man, we should stay by the Bible plan, preach repentance, expect the devil to come out of man, get a new heart, turn around and build on Christ the Rock of Ages.

There are lots of folks who are weary of church, Bible study, prayer meeting, church work is lagging, there is drowsiness. We must wake up, this is only Satan, we must get up and sow, sow. If we sow no seed there can be no harvest. He that soweth sparingly shall reap sparingly. "Sow to the spirit not to the flesh. We may sow in tears, what we do may not be appreciated, but let us faint not for we will reap in gladness, if we faint not. (Gal. 6:10) "Let us do good unto all men, especially unto them who are of the household of faith."

Let our building be faith and obedience to God, love, kindness, patience to man, and self control and purity of life with self and we shall reap life everlasting.

Nokesville, Va.

Life cant whip you unless you let it.

SENTENCE SERMONS

It is much easier to be critical than to be correct.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." (Psa. 19:14.)

"Since by man came death, by Man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21-22.)

Personality is the outward expression of the innermost self that radiates courage, courtesy and kindness. It is that which makes men leaders and not followers.

Satan sees the day is hastening and the shorter time in which to work, the greater his fury in seeking to draw souls to perdition. That is evident today. The warning comes to us in Rev. 12:12.

We should not get discouraged if we make mistakes. Our mistakes should not lower our standard or

take us downward, but should be stepping stones taking us on to higher ground. We can profit by our mistakes. By overcoming little things it is easier to overcome greater obstacles.

ADULT SUNDAY SCHOOL LESSON

- Jan. 2—Rom. 1:1-32.
Jan. 9—Rom. 2:1-29.
Jan. 16—Rom. 3:1-31.
Jan. 23—Rom. 4:1-21.
Jan. 30—Rom. 1:1-21.
Feb. 6—Rom. 6:1-23.
Feb. 13—Rom. 7:1-25.
Feb. 20—Rom. 8:18-39.
Feb. 27—Rom. 8:18-39.
Mar. 6—Rom. 9:1-33.
Mar. 13—Rom. 10:1-21.
Mar. 20—Rom. 11:1-36.
Mar. 27—Rom. 12:1-21.

PRIMARY SUNDAY SCHOOL LESSON

- Jan. 2—The Boy Samuel.
I. Sam. 3:1-21.
Jan. 9—Saul, Israel's First King.
I. Sam. 10:17-27.
Jan. 16—Saul's Sin of Disobedience
I. Sam. 15:1-23.
Jan. 23—David Selected to be King
I. Sam. 16:1-13.
Jan. 30—David and Goliath.
I. Sam. 17:20-54.

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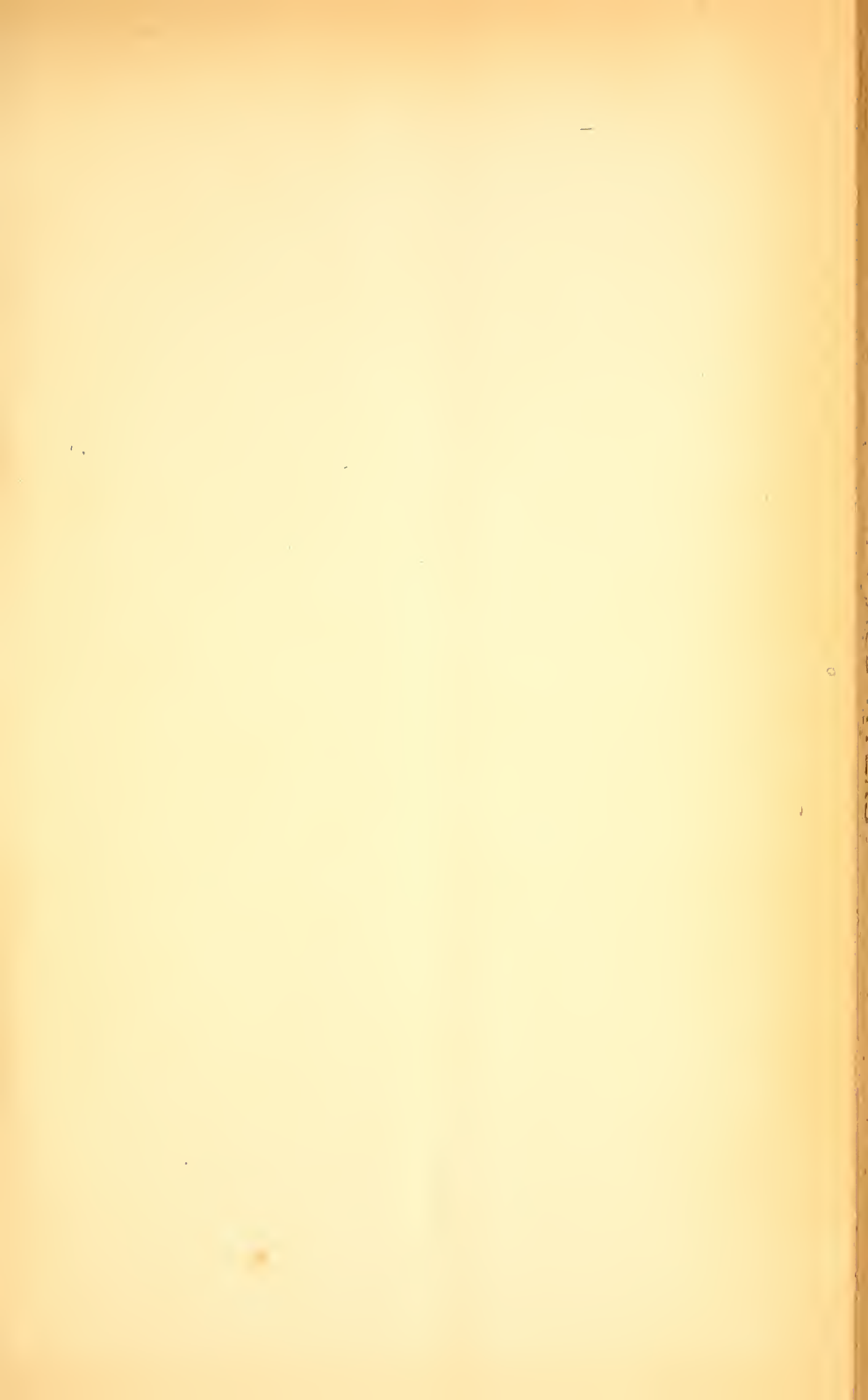
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- Feb. 6—Saul's Jealousy.
I. Sam. 18:5-11.
Feb. 13—The Love of Jonathan
and David. I. Sam. 26:1-12
Feb. 20—David Returns Good for
Evil. I. Sam. 26:1-12.
Feb. 27—A Cripple at the King's
Table. II. Sam. 9:1-13.
Mar. 6—Nathan's Story to David.
II. Sam. 12:1-14.
Mar. 13—Absalom Mistreats His
Father. II. Sam. 15:1-23.
Mar. 20—David's Concern For Ab-
salom. II. Sam. 15:1-23.
Mar. 27—Review.





BIBLE MONITOR

Vol. XVI

January 15, 1938

No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHERE ARE WE?

As we begin our labors in this New Year it is well that we get our bearings in order that we can proceed with our work in an intelligent manner. Unless we do this, much of our time may be wasted and the efforts which we put forth be in vain and at the close of the year we would look back with regret and be disappointed in not having attained desired ends or results. Each individual should take time for this important investigation. As a church organization it is important that we ascertain the position we occupy in this world, the direction in which we are going and the progress that is being made, from time to time. With all the confusion that is existing it would be wise for us as a nation to pause for a time

and make some calm and deliberate calculations along this line in order that we might be able to avoid some of the dark storm clouds that appear so ominous on the horizon at the beginning of this year. Surely much sorrow and trouble could be avoided if the human family the world over would just stop and in the light of Divine Truth discover their plight and act intelligently. It is apparent that people do not realize the grave danger in which we are living in these perilous days. The great problem is, to get folks to see themselves as God sees them.

Those who have control of the ships that cross the great oceans have a means of determining at all times their position on the body of water over which they are traveling. With the help of certain instruments

they can make calculations that reveal to them this important matter. Thus they can tell what progress they are making and if they are keeping on the proper course that will land them safely at the desired destination. Without this help, traveling over the great ocean depths would indeed be a hazardous undertaking. These ships encounter many storms that blow them far from their course but with the use of their instruments they can again find the prescribed way and thus make their journeys with a minimum of danger. Foolish indeed would be one in charge of a ship who did not make frequent use of his instruments and thus keep within the bounds of safety. He would be inviting certain disaster. It is said that this was the cause of the great Titanic disaster some years ago which carried so many to a watery grave unprepared to meet their God.

We are all traveling over the great sea of life. It is our hope some day to enter the harbor of safety on the other shore. On this sea there are great storms, many hidden reefs, swift channels, treacherous un-

dercurrants and shallow waters which make traveling exceedingly dangerous. However, there is a channel of safety across this sea and an all wise Creator has made it possible for every faithful traveler to ascertain his position at all times and thus make his journey safely in spite of all the dangers. This safe channel has been charted by Jesus the Christ and instruments have been provided for the use of all who wish to travel in safety. The "Holy Scriptures" and the "Holy Spirit" are the instruments which have been provided for our use and the safe route is the "Way of Holiness." "For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us His holy Spirit." (I Thes. 4:7-8.) These instruments are accurate and naturally must be used continually if we would keep in the safe channel.

There is no other safe passage over this troubled sea. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

(John 14:6.) His instruction to us is, "follow thou Me," and we can travel His way with safety, "for He hath said, I will never leave thee, nor forsake thee." (Heb. 13:5.)

AN IDEAL CHRISTIAN HOME

Mabel Wells

Since we are at the beginning of another year there is nothing we can think of more important than to resolve to make home life better and more Christian.

It is evident that Satan dealt one of his most deadly blows when he struck the heart of the American home. Already we are reaping the consequences of this deadly blow.

We are convinced there is still a people who love and try to have a Christian home. For the benefit of some who have undertaken to start an earthly home and who, like myself, sought to fill the "aching void" in their hearts, longing for something which seemed out of their reach and who perhaps came from unchristian homes, are these things

written. One time we came in contact with the mothers of the church and with their kind help we gradually got on the way to starting a Christian home. It may not be what we want it to be at first, but years of longing and perseverance will bring improvement. How wonderful God helps those who delight themselves in his love. It seems what we desire will come to us, perhaps by a book or a friend or by sermon through the word of God. So by years of collecting, all one could, on Christian home life, either by book, actual contact with those who experienced a good home life, we endeavor to pass it on, as one together with you all, who desires and longs for a better life.

The Christian home is a place to prepare young people for the trials and duties of an earthly career which ends when the Master touches them with the finger of death, and bids them come to the eternal home above. No matter how precious this place on earth may be it cannot mean all it should mean unless we look at this as but a temporary retreat until our Lord is ready to move us to the

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mansions on high. Here when we think of the eternal home it gives the touch of sacredness to the home on earth and makes us wish for the continual presence of Christ in earthly homes.

To this end parents, children and "strangers within the gates" should do all in their power to make present homes all that is possible for them to be in the way of headquarters for love and peace and righteousness and

truth and happiness and serviceableness in the cause of Christ and the church. How often we hear, "As in the home, so the community, the church, the nation."

Both the home and the church have been divinely instituted. It is sad, however, to know both have been in a general way, more or less polluted through the influences of sin and disloyalty to the principles which were divinely given to govern both institutions. The purity and sacredness of the church depends largely on the purity of the home.

No human being can estimate the far reaching influences, either for good or evil which have their origin in the institution called "home." Sometimes when we visit in Christian homes we can feel the very presence of God. This is an influence for good. Nothing touches us more here on earth than to go into homes where affection, harmony, happiness, and quietness of a well governed home where love and peace exist in their fullness, a place where virtue is nourished and every good trait of character and the principle of righteousness are encouraged.

To be continued, if the Lord wills it so.

Shierrmantown, Pa.

JAMES 2:10

A. G. Fahnestock

“Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” This is a scripture which I in my early ministry could not understand. I have heard ministers refer to this passage and almost without exception, it was explained by saying, that if we lack one, we are guilty of all; but this is not what James says, he says, keep all and offend in one point. The question to me was, how can a person keep the whole law (every commandment and every ordinance) and yet offend.

I will express my views through an illustration, namely: A father has two sons, to Henry he says, bring me a bucket of coal. Henry delights to do it because he loves his father and therefore with joy immediately brings the bucket of coal. Father says to John, bring me a bucket of water. John hesitates, argues, makes ex-

cuses but finally recognizes that he will be punished if he will not obey, he brings the bucket of water, not willingly nor with joy but for fear of punishment. They both kept the law or commandment of their father, but John offended in this that he did not do it willingly with joy. Paul says: “The letter killeth but the Spirit giveth life.” And again Jesus says, “They that worship (serve) him (God) must worship Him in spirit and truth.” I feel, that it is possible for a person to be baptized according to the word, and keep the commandments and ordinances such as feet-washing, the Lord’s supper, communion, etc., and could not be criticized so far as the letter is concerned, but if we simply do it because of the letter, or because the church says so, then it becomes offensive and therefore guilty. Paul says to the Roman brethren (Rom. 14:23), “Whatsoever is not of faith is sin.” I suppose the interpretation I put on James 2:10 does not appeal to many, even to some who claim to be ministers of the gospel, because it makes the way narrow, too narrow

for them; but this does not change the situation. My understanding is that we accept the whole gospel and fully follow the examples of Jesus all the way in a loving and cheerful manner or else we are guilty of offending. God wants a whole-hearted service, even to the giving of the body as a living sacrifice, (Rom. 12.) Do you say I can't see it just that way? Let us see as to whether our views change things. We find that in the garden of Eden, the first woman, looked upon the forbidden fruit, and the word says, it looked good to her and she took and did eat.

Pleasant notice, the looking good to her did not change the commandment of God. We have church leaders today, who, if a thing looks good to them, they will tolerate and even participate in doing things that are out of harmony with the word of God, and therefore become a transgressor and an offender. We have still others in this fair land, where we have the opportunity to worship in the spirit of His word, and say let us try this or that, and if it does not work out to our satisfaction, we will

change.

No doubt Aaron's two sons, who were priests, and whose business it was to burn incense, and who were commanded not to use strange fire; thought there is no difference in the fire, one consumes wood as well as the other, they produce the same heat and possibly said, for convenience sake, let us try the strange fire. They did and the fire of the Lord devoured them. There are those who do not cheerfully obey the Lord but embrace man made ideas, which surely will bring condemnation upon them. You say God knows our hearts and knows our motives are pure.

Well let us look at another one, Uzza by name, he was one that was along when the Ark was moved, which was carried by oxen. (I Chron. 13), They were told not to touch the Ark while they were moving it, lest they die, but as they were moving the Ark one of the oxen stumbled and it appeared as though the sacred Ark would fall and Uzza put forth his hand to stay the Ark. The consequences was death. I feel sure that no one will dispute, but that

Uzza with a pure motive and good intentions wished to protect the sacred ark. Did God overlook his mistake, in this that he did not strictly obey the Lord? No! God wants his people to even do more than simply obey His commands and observe the ordinances of his house. He wants them to appreciate the opportunity and thereby not only keep the whole law but do it inoffensively.

Peter recognized the narrow way and therefore was made to exclaim, "For the time is come that judgment must begin at the house of God," and again, "If the righteous scarcely be saved where shall the ungodly and sinner appear." (I Peter 4:17-18.)

Surely Jesus truthfully spake when he said, "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." (Matt. 7:14.) Narrow, yes indeed, yet wide enough for all who will. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

My dear reader, are you so serving and casting your influence, so that you are free from offending Almighty God?

OBEDIENCE

Ida M. Helm

Under the old Mosiac law God always required obedience of His people. At the Red Sea the children of Israel must stand still and see the salvation of God. They must be willing to eat manna and not complain on their wilderness march. Whenever they took an arbitrary attitude to God's will as he revealed it to them, punishment followed swiftly.

The tabernacle must be built exactly as God said, even to the smallest loop and notch. The sacrifices must be offered and the blood caught in basins and sprinkled or poured out exactly as God ordered. Everything even to the ashes and entrails must be disposed of exactly as God said. At one time King Saul had been expressly charged to await the coming of the prophet Samuel, to offer an offering in Gilgal. It was a trial of Saul's faithfulness and obedience to God. If Saul had accepted the orders as coming from God and if he had really wanted to

obey God he would have waited. Seven days were appointed for him to wait.

The seven days passed and Samuel did not come. Saul instead of waiting and trusting God became fearful and offered the sacrifice, and immediately Samuel came. Saul's excuse was that he was fearful of going into battle without offering sacrifice to God. The people were afraid and some were running away and others were hiding themselves for fear.

Afraid of men rather than God, so Saul disobeyed God.

God's word through his prophet to Saul was at one time, "Obedience is better than sacrifice." Disobedience to God's word was crouching at Saul's heart door and when trial came Saul let it in and it interfered with a plain command of God. Too often today the sense of right is set aside for something else.

If Saul had trusted God still and waited a little longer he would have been saved from committing this sin and bringing himself the disfavor of God. We need not fear however, God directs our way in life. One time when the apostle Paul

was going on a missionary journey he found the way of his choosing closed several times, and he waited till God opened the way with a clear call and in God's strength he accomplished a great work. If we obediently await God's time and follow his direction instead of taking our own selfish way that is sure to be wrong, he will remove whatever trouble he brings on us for our good and we will receive a rich blessing.

How many people, though their heart is not right with God have a sort of religion of their own way and by it deceive themselves into thinking that they are right with God. Saul in his own way was religious, but not in God's way and he was found wanting at the testing time. One can not be right with God without being obedient to him in all things.

How many people in a half-hearted way go forth to the service of God while a lack of love holds them back from a full surrender to God's will. The ordinances and commands of God must be kept in the spirit of love and gratitude. not caring what man says.

Samuel reproved, silenced and sentenced Saul with few words, listen to them as they were dictated by the Spirit, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue. The Lord hath sought him a man after His own heart." (Sam. 13:13-14.)

In these last days God requires obedience of His people. He will have the undivided allegiance of man and no compromise with wrong. He says, "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." (Isaiah 55:9.)

How thankful we should be that Jesus has given us His word whereby we may think God's thoughts after Him, and that though His ways are far above man's ways yet he has marked out a way in which we may follow him and it will lead to everlasting life. He has marked out only one way, the right way, the narrow way. He says, "Enter ye in

at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

"There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in you all." (Eph. 4:4-6.)

There is only one true God, the Triune God, Father, Son and Holy Spirit. It would be far from us to say, There are three Gods. We know there is but one God of all the universe. One Lord of all races and climes and ages. One faith for all in Father, Son and Holy Spirit, the one Triune God. One faith in the redeeming grace brought from heaven to earth by our self sacrificing Savior.

On the Mount of Transfiguration Moses and Elias appeared talking with Jesus. Moses represented the law, Elias represented the prophets. Moses and Elias

knew that Jesus would be crucified at Jerusalem and they talked about how He should accomplish it. At one time Jesus said, "No man taketh My life from Me, I lay it down of Myself. I have power to lay it down and I have power to take it again."

The law and the prophets were until John, but both culminated in Christ who is all and in all. While Moses and Elias were talking with Jesus a voice came from the Father in heaven, "This is My beloved Son, in whom I am well pleased, hear ye Him." Jesus gave us the New Testament, we are to study it for ourselves and obey it in everything. James 4:17 tells us, "Therefore to him that knoweth to do good and doeth it not, to him it is sin." How are we using our Bible?

R. 2, Ashland, Ohio.

OVERCOMING

Retha Shaffer

In Romans, 12th chapter, we read that Paul in his letter to the Romans charged them to (19th verse) recompense to no man evil

for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine: I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him: If he thirst, give him drink for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome with good.

How many of us are overcoming evil with good? Are we not found wanting along this line? How many of us when someone has said or did something against us feel somewhat angered and say something that we almost always regret or else bear somewhat of a grudge against them (even if it has been a large offense) are we overcoming evil with good?

Our carnal nature when offended is to "get even." Are we not heaping coals of fire on our own heads when trying to get even? If on the other hand we treat them as good or even better, will they not grow ashamed and like us better in the

end.

I once heard of a man who very early one morning found a thief in his corn-crib. It was very cold. The owner greeted him, then asked if it wasn't pretty cold, but never mentioned about him taking his corn. He then asked the man to come and warm and then take breakfast with him. Of course he refused, but the owner insisted till he come. He warmed and then ate breakfast. The owner then gave him a bushel of corn and told him when he got in a hard place to come and ask for corn and he would give it to him, but not steal it. Didn't he do a lot more good than if he had called the officers. Did not he heap coals of fire on his head. Didn't it make the thief more ashamed than serving a jail sentence.

There is a lot to overcome, but what will be our reward if we overcome? He that overcometh shall inherit all things and I will be his God and he shall be My son. (Rev. 21:7.) Also, "He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of

the book of life, but I will confess his name before my Father and before His angels." (Rev. 2:1-11; 17-26: Rev. 3:12-21.)

Pray for me that I may not come short, but overcome evil with good.

R. 1, Gormaniana, W. Va.

MOVING ON

Zora Montgomery

"How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

There are two roads, both leading in opposite directions from each other. One to eternal life and glory, the other to death and everlasting punishment. If we desire eternal life, we should make sure that we are on the first road. Then we should keep busy following God's directions. We should stand still only long enough to make sure that we do not move ahead of God.

We are on one of the two roads. We are either building up, or, we are tearing down. It is well for us to frequently examine our lives by looking to God's word and see if we are keeping

His commandments in the way He commanded us to do. If we really love God, we will want to please Him in every way we can and know how.

"He that hath my commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." (John 14:21.) Please turn to your Bible and read the following verses also:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:1-2.)

It is hard for us to move on in the right direction if we are trying to carry along the things of the world. It is too much of a drag on us. We do not have the promise that God will help us when we load

ourselves down with these trifling things. We have the promise in I Cor. 10:13 that God will not allow us to be tempted above that which we are able to bear, but with the temptation will also make a way to escape. This is when we flee from idolatry and are looking to Jesus as our guide.

In Matt. 12:28-30 we have the great invitation for all that labor and are heavy laden to come to Him, take His yoke upon us and learn of Him, and we shall find rest for our souls, for His yoke is easy and His burden is light. But we must come to Jesus whole heartedly if these promises are to be ours. "And whatsoever ye do, do it heartily, as unto the Lord, and not unto men." (Col. 4:23.)

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to one and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

If we are neglecting to do anything we know Jesus would be pleased to have us do, we are simply inviting Satan into our lives. It pleases Satan to have us neglect a few of these

things. That is his first step into our lives. By and by, he will have us to neglect more things, but he will not likely want us to neglect all. He will possibly want us to do some things to make it appear that we are serving God. That is one of his ways of deceiving the mass of people.

He plans various ways to get himself worked into the lives of people. To live the Christian life is not easy as some would tell us. "And he said unto them all, If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." (Luke 9:23.) It takes striving. "Strive to enter in at the strait gate: for many I say unto you, will seek to enter in and shall not be able." (Luke 13:24.)

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) Certainly, to keep one's self unspotted from the world, it would be necessary to keep God's commandments. This verse includes that we are to have love and live for

those about us. It is one of His commandments that we should love one another.

According to I Kings 18, it seems that in Elijah's time the people were at times serving Baal and at other times they were trying to serve the true God. "And Elijah came to the people and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word."

A test was made of calling upon Baal and followed by calling upon the true God. After no answer came from calling upon Baal, and then when the fire of the Lord fell and consumed the sacrifice Elijah had offered to God, and the stones and the water and all about it, the people fell on their faces and said, "The Lord He is God, the Lord He is God."

"Today is God's time to be saved." Will tomorrow be any easier for us? No, by tomorrow Satan will still have more obstacles in our way for us to overcome. NOW is the opportune time. A certain proverb is, "The road of Bye and Bye leads to the town of Never."

We read in Joshua 24:14 that Joshua told his people to serve the Lord, but he further says in verse 15, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the Gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

To what extent would Daniel have succeeded had he not remained steadfast through all opposition and trials? We read in Daniel 6:10 that when Daniel knew that a decree had been signed against him praying to his God, that he went as he did aforetime and knelt three times a day, praying to his God. Daniel followed God's directions and not man's. "Whosoever therefore shall be ashamed of Me and My words in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

Will you now please read Matt. 7:21-27 and see who it is that shall enter the

kingdom of heaven and who it is that work iniquity, and also about the house that was built upon a rock and the one that was built upon the sand. If we have our eyes and ears wide open to the word of God and are following the directions of the Holy Spirit, regardless of people's opinion, we have the right foundation.

One of Jesus' disciples at one time asked Him how they could know the way. "Jesus saith unto him, I am the way, the truth and the life: no man cometh unto the Father but by Me." (John 14:6.) We read in John 14:12 and a part of verse 13 that Jesus told His disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth." But we cannot expect this Spirit of truth to guide us unless we are willing to do the things we already know to do. The Holy Spirit cannot guide us unless we follow.

My subject is "Moving On." However, there are times when we should be still. There are times when obstacles are in our way to

hinder us from going on in the right direction.

Sometimes we may want to go on so fast that these obstacles will hide our view from Jesus. There are times when we are to be still and look to Jesus, for Him to tell us what to do. We should never want our own way so much that we will try to get ahead of the Lord. We should wait for His guidance. "Be still and know that I am God."

When the children of Israel saw the Egyptians coming after them they began to murmur. "And Moses said to the people, Fear ye not, stand still and see the salvation of the Lord, which he will shew to you today; for the Egyptians whom ye have seen today, ye shall see them again no more forever." (Ex. 14:13.)

When the great army of Ammon and Moab came against Judah, we read in II Chron. 20, that the Spirit of the Lord came upon Jahaziel and he said, "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not nor be dismayed; tomorrow go out

against them: for the Lord will be with you." (verse 17) Please read on and see how, by the people trusting in God, that God fought for them.

We become so fearful at times and forget God and try to go on in our own strength. Paul wrote, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) "For by grace are ye saved through faith: and that not of yourselves: it is the gift of God." (Eph. 2:8.) We should think more of what God has done for His people through all the ages, what He has already done for each one of us, and how He gave His only Son to die on the cross that those who believe on Him might have everlasting life. (See John 3:16.) But how can we believe unless we think and do His commandments?

We may stand at the bus station. We see the buses coming in and going out. One may be headed for San Francisco. One may be for New York. We may desire to go to one of these cities. We believe that the bus will take us there. The driver will also tell us whether or not we are getting on the

right bus. But unless we get on and abide by the rules we will not get there.

Simply desiring and saying we believe will not take us where we want to go. "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." (Rev. 22:14.)

"How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow him.

Ankenytown, Ohio.

STARTING OF A NEW YEAR

D. M. Click

There are a great many students of the Bible and true Christians who are looking earnestly for the coming of our Lord and Master, and as we start in upon our new year's work in the Dunkard Brethren church may we all resolve to start the year in full faith as to the coming of our dear Savior, and let each one assure ourselves that we will very closely watch and pray that we may all keep our selves in readiness for the

trumpet's sound. For oh, what a sad loss should any of our number be found carelessly drifting with the world, or even wasting our precious time with those who are only accepting a part of Jesus' plain word.

Jesus says, "And lo, I am with you always, even unto the end of the world, Amen." (Matt. 28:20.) The apostle Paul was looking forward to a great reward when Jesus would come, let us have his own words, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4:8.)

Oh, yes, I trust there will be none of us so busy with the cares of this world, nor will we permit any of Satan's agents to draw us away from the spiritual services of our Lord. Let us ever be true, working while it is day, for the night will come in which no one can work.

"The Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God; and the dead

in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16-17.

My prayer for all of the dear brethren in our church is that we may resolve to live the most consecrated life possible for we sure can see, if we will but notice, the trend of the churches who do not care to try to walk in all the commands of Christ, how very far they are drifting with the world.

Grand Junction, Colo.

NEWS ITEMS

GOSHEN, IND.

On Saturday afternoon, December 18th, we met in quarterly council, our Elder, Peter Lorenz being absent Bro. Yontz read Rom. 8:1-5 and lead in prayer, after which Elder B. E. Kesler conducted the business which was taken care of in a careful way.

Church and Sunday school officers were elected for the year 1938:

For Elder, Bro. B. E. Kesler; Sunday school superintendent, Bro. Floyd Swihart, with Bro. Geo.

Replogle assistant; Bro. Benjamin Kesler, secretary; chorister, Sister Lennie Priser; church chorister, Bro. J. W. Piser; church clerk, Bro. B. F. Priser; church treasurer. Three trustees were elected, Bro. J. W. Priser, Bro. John Wallace and Bro. Roy Swihart.

We trust everyone will put their shoulder to the wheel and all work in love and union.

We appreciate very much the splendid service Bro. Peter Lorenz has given us as Elder the past few years, since we granted his request of relieving him of the work at this place we heartily invite him into our midst and thank him for the past service he has rendered.

Our prayer meeting and Bible study is held at the home on Wednesday evening, also have preaching each Sunday evening.

As the new year dawns upon us, may we as Paul said, forget the past (failures) and press toward the mark and try more than we ever have to do more and better work for Him in the new year (if God tarries), for as we look about us and see the world in its great need of salvation, we feel we have did so very little in bringing souls in the kingdom and need His assisting grace so much to guide us in this great work.. Your prayers are solicited for us that all may be more faithful.

Mrs. Sarah E. Yontz,
1201 Chicago Ave., Goshen, Ind.

PLEVNA, IND.

We, the Plevna congregation, met in regular quarterly council on Saturday, December 11, beginning at 10 a. m. The meeting was open-

ed by singing. Bro. Koones read II Corinthians 4 and led in opening prayer.

Our Elder, L. W. Beery, was not present so Elder Peter Lorenz had charge of the work.

All business was taken care in a very pleasing manner. The officers for the coming year were elected.

Pray for the work at this place that it may prosper.

Iona Lantz,
Greentown, Ind.

WEST FULTON, OHIO

The Dunkard Brethren at this place met in regular quarterly council December 4th, 1937, with Bro. Abraham Miller in charge.

The meeting was opened in the usual way, all business brought before the meeting was disposed of in a pleasant manner.

All officers, except teachers, were elected for the coming year at this time. Bro. Miller was again retained as our Elder.

It was decided that we hold a series of meetings this fall with Bro. B. F. Lebo as evangelist.

We are few in number and ask you to remember us in your prayers.
Orpha Beck.

NOTICE

Lesson leaflets are now ready for mailing. You will find them helpful in you Sunday school work. They are free but we will appreciate it if you include postage for mailing, when ordering.

We take this method of acknowl?

edging the many greetings and letters received over the holiday season. For lack of time we can only recognize these in a general way. These friendly messages express your concern and well wishes for us in our labors in the Master's service. May He reward you bountifully for these little reminders, for they mean much to us.

After assembling the copy for this issue we discover that most of the material has been contributed by sisters. We appreciate these efforts on the part of our sisters for it is to our edification. We are hoping that the brethren will take note of these facts and bestir themselves so that we can get a good supply of material on hand for the summer months. The Monitor is just what we make it. Prayerful, thoughtful consideration of the subject in mind, pays.

This issue of the Monitor will find its way into many new homes. We hope that it will find a welcome there and that many additions to the Monitor family will result. We invite all the new readers to compare our doctrine with the scriptures and if you find that it corresponds, then we urge you to accept it without delay.

Renewals are coming in nicely and we urge all whose subscription has expired to send in their renewals promptly.

The year nineteen hundred thirty-eight needs a Monitor to declare the gospel, and the Monitor needs your help to carry its mes-

sage. Let us labor earnestly for the saving of souls in danger of judgment.

—Editor.

IF

If you had all your life before you,
If all your paths were very fresh
and new;

Do you suppose that you could live
it better,

And do the thing you've often
said you'd do?

Could you make all your dull days
brighter

Could you keep smiling all along
the way?

Could you make all your load seem
lighter?

And laugh tho sorrow darkened
all the day?

Could you make stepping stones
from all your troubles?

Could you face every little fear
and say:

Away false friends you're only
bubbles,

Could you—and keep smiling all
the way.

Selected by Retha Shaffer.

OBITUARY

Bertha Alice Ausman, widow of Isaac Ausman, who died about six years ago, passed away in Dukes Memorial hospital, in Peru, October 14, 1937, following a stroke of paralysis she suffered five days before.

Sister Ausman, whose home was on Washington avenue in the Bloomfield addition, was 68 years,

10 months and 6 days of age, having been born December 8, 1868, near Mexico, Ind. She was a daughter of the late William and Lydia Raver and was a lifelong resident of Miami county. She was a member of the Dunkard Brethren church.

Surviving are two children, Mrs. Goldie Showalter, of Peru and Mrs. Pearl Heddleson of Gilead; two brothers, L. C. Raver and S. S. Raver, both of Peru; a sister, Mrs. Etta Biddle, of Indianapolis, 10 grandchildren and 8 great grandchildren. Two sisters, Laura and Mary, preceded her in death.

Funeral services were conducted Saturday, October 16th. Rev. Thomas Shively officiating, burial was in Greenlawn cemetery at Mexico, Ind.

Ralph K. Frantz, Cor.
Peru, Ind.

WORLDLY PLEASURE VS. CHRISTIAN JOY

Pleasure lives mostly in the mansions of the rich; joy in the cottage of the poor.

Pleasure paints a temporary smile upon the face, to be washed off by the first rainstorm of adversity; joy beautifies the heart with everlasting ornaments that brighten with wear.

Pleasure pleases; joy satisfies.

Joy knows a tomorrow; pleasure, only a today.

Pleasure shakes hands

with the world; joy joins hands with God.

Pleasure shines in; joy shines out.

There are streams of pleasure, but oceans of joy.

Pleasure is a poor substitute for joy. She is forever seeking and never finding, always going and getting nowhere.

Pleasure is empty when she is full; joy is full when she is empty.

Joy has eyes that see hunger, pain, aching hearts, sore feet, tired backs, and weary hands.

Joy knows how to bend her knees.

Joy rests while she works, sings with tears in her eyes.

Pleasure must be repeated; joy is a self-repeater.

Pleasure, a flower of the earth; joy, a flower of the earth; joy a flower of heaven.

Pleasure passes; joy stays.
—Selected.

CONFIDENCE IN GOD

Sylvia Voglesong

“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.” (Prov. 4:7.)

And if reason, the more noble faculty of the soul, is suffered to speak, we must admit that the mere fact of our being taught from youth to believe a given doctrine, is no proof of its being the true and unadulterated word of God: hence wisdom says it is unsafe to close the eyes of truth, or ears to the voice of reason, and thus venture the soul's salvation alone upon the favored views of our choice. Neither is it safe to lean upon the doctrine as taught even by the most learned of the age: for when we look around, and discover the proneness of men to continue in that particular faith and order, to which they have from youth been trained, we are compelled to admit that custom, and not the Bible, is the law by which they are controlled.

Hence, if we prefer the unadulterated word of God, to that which is but the doctrines and traditions of men, we must, in obedience to Christ, “Call no man your Father upon earth.” (Matt. 23-9.) But resort to the Bible, and that only as a word of our counsel. But since all profess to do this, and we like other people, are

disposed to place that construction upon the scripture which is most congenial to our feelings, it becomes necessary to cease making the Bible teach what we believe, and consent to believe what the Bible teaches.

Since even Christ, the Son of the living God, if He would honor Him that sent Him, "can do nothing of Himself, but what He seeth the Father do." (Jno. 5-9.) Thus leaving us an example that ye should follow His steps. (I Pet. 2-21.) It becomes us, if we would thus honor Christ our head, to "cease from thine own wisdom." (Prov. 23:4.) "And lean not unto thine own understanding," but "in all thy ways acknowledge Him, and He shall direct thy path," for "the holy scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus," and they are "as a lamp unto my feet, and a light unto my path."

If we acknowledge but "one lawgiver," we cannot "dishonor" our "head," even Christ, by making the doctrine and traditions of men our covering, but in obedience to Christ "call no man your Father upon the

earth." We should search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." If "the world by wisdom knew not God," "your faith should not stand in the wisdom of man, but in the power of God." for they "by good words and fair speeches, deceive the hearts of the simple; but the testimony of of the Lord is sure, making wise the simple," for "the entrance of his words giveth light, it giveth understanding unto the simple," enabling those who "trust in the Lord with all their hearts," to say, "I have more understanding than all my teachers." (Psa. 119:99.)

Since "the carnal mind is enmity against God," in order to believe and understand the scriptures, it should be completely slain, as to enable one to be as regardless of popular opinion, as though he hated his own life." For "how can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" (Jno. 5:44.)

But "if any man shall do His will, he shall know of the doctrine whether it be of God." (Jno. 7:17.) If

God does nothing in vain, if "all scripture is given by inspiration of God, and is profitable," if "things which are revealed belong unto us." (Deut 29:29.) They may be understood, not by a careless way of reading the Bible, there is no promise of that. But if "I set my face unto the Lord God to seek by prayer," (Dan. 9:3), if we "search the scriptures." "If thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her, as for hid treasures, then shalt thou understand the fear of the Lord, and find knowledge of God." (Prov. 2:3-5.)

Being now living "in the last days, perilous times," in which men are both being deceived themselves, and deceiving others, we should take nothing on trust, but "search the scriptures daily whether these things are so." (Acts 17:11.)

We must have faith, it must be faith that requires a sacrifice, and if tried would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and

worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain.

We find the Bible, as a whole, one of the most simple, plain, intelligible books ever written, containing proof in itself of its divine origin, and full of knowledge that our hearts could wish to know or enjoy. A treasure which the world cannot purchase. It gives a calm peace in believing, a firm hope in the future, it sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and to do good to others and to realize the value of a soul.

It tells us of future events and how to meet them. This is but a faint view of its value: yet how many treat it with neglect, or what is equally as bad, treat it as a hidden mystery which can not be known.

Mechanicsburg, Pa.

OUR LANGUAGE

Vernie Diehl

I am not writing of language from the gram-

mathematical standpoint, but conversation or speech in general. Oh, how loose and flip-pant some folks talk—some folks seem not to give it a thought that we must give an account for every idle word, and also that we are justified or condemned by our words. (Matt. 12: 36-37.)

(Prov. 15:2) "The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." So many, many times folks are guilty of regular language almost on the verge of swearing, among the young and older folks, leaders, teachers, even Sunday school teachers, mothers and fathers are guilty often. How it pains me when I hear Christian people using the slang of the day, and to hear teachers and ministers, "Pardon me for using this slang, or for telling such and such a joke, I didn't intend you should laugh." When a person is using regular speech we know they are not following in the footsteps of Jesus or living the Jesus way.

Some say a person that swears does it not thinking, I say they do not. I have talked with a certain person

a number of times, who some say uses a curse word in every sentence. I have never heard him use a curse word.

Using slang is a very bad habit which does not become a Christian. Can we expect a Sunday School to grow when we hear teachers using language which might become a picnic, night club, or beer stand? If we speak to young people about certain words or remarks they often reply, "Oh, everybody says that, all the girls and boys, yes, and my teachers." How like Adam we want to place the blame on some one.

Let every Christian watch and pray that we do not use language to cause any to stumble. It may lower one's self in some one's estimation, may cause someone's downfall by unbecoming language. The closer we follow Jesus the less use we have for coarse language.

TRUE HUMILITY

The man "lowly of mind" as to his spiritual life, is independent of men, and free from all slavish feeling, while sensible of his continual dependence on God. Still it indirectly affects his

behavior towards his fellow-men; for, conscious of his entire dependence on God for all his abilities, even as they are dependent on God for theirs, he will not pride himself on his abilities or exalt self in his conduct towards others. (Eph. 4:2, Col. 3:12.) Esteem each other superior to yourselves. Instead of fixing your eyes on those points in which you excell, fix them on those in which your neighbor excells.

ADULT SUNDAY SCHOOL LESSON

Jan. 2—Rom. 1:1-32.
Jan. 9—Rom. 2:1-29.
Jan. 16—Rom. 3:1-31.
Jan. 23—Rom. 4:1-25.
Jan. 30—Rom. 5:1-21.
Feb. 6—Rom. 6:1-23.
Feb. 13—Rom. 7:1-25.
Feb. 20—Rom. 8:1-17.
Feb. 27—Rom. 8:18-39.
Mar. 6—Rom. 9:1-33.
Mar. 13—Rom. 10:1-21.
Mar. 20—Rom. 11:1-36.
Mar. 27—Rom. 12:1-21.

PRIMARY SUNDAY SCHOOL LESSON

Jan. 2—The Boy Samuel.
I. Sam. 3:1-21.
Jan. 9—Saul, Israel's First King.
I. Sam. 10:17-27.
Jan. 16—Saul's Sin of Disobedience
I. Sam. 15:1-23.
Jan. 23—David Selected to be King
I. Sam. 16:1-13.

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I. Sam. 18:5-11.
Feb. 13—The Love of Jonathan
and David. I Sam. 18:1-4;
20:1-4.
Feb. 20—David Returns Good for
Evil. I. Sam. 26:1-12.
Feb. 27—A Cripple at the King's
Table. II. Sam. 9:1-13.
Mar. 6—Nathan's Story to David.
II. Sam. 12:1-14.
Mar. 13—Absalom Mistreats His
Father. II. Sam. 15:1-23.
Mar. 20—David's Concern For Ab-
salom. II Sam. 18:1-17, 33.
Mar. 27—Review.

BIBLE MONITOR

Vol. XVI

February 1, 1938

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHERE ARE WE? (As Individuals)

We have recorded in Gen. 3:9 a very searching question, "And the Lord God called unto Adam, and said unto him, where art thou?" From the account given in connection with this passage of scripture it is evident that Adam was not where he should have been, and he was very keenly aware of that fact; so much so that he had hidden himself among the trees of the garden of Eden. The reason for this question and for the cowardly conduct of Adam and his wife was sin. Sin had wrought a great change within them and had separated them from their maker, God.

This heart searching question has been echoing through all the ages and it still rings out clearly to the

human family, "Where art thou?" Like Adam of old folks today are trying to hide from the voice of God, but how foolish; it penetrates every nook and cranny of the earth. There is no escape from the voice of God operating upon a condemning conscience.

What is it that causes a feeling of guilt and a desire to hide from the presence of God? There is but one answer, the knowledge of sin. There is but one way of escape from this condemnation and that is to come meekly, humbly and repentant before our God, plead His mercies and lay hold upon His gracious provisions for our redemption through our Lord and Savior Jesus Christ.

The scriptures tell us clearly what God would have us be. "So God created man in his own image, in

the image of God created he him; male and female created he them." (Gen. 1:27.) After the work of creation was accomplished "God saw everything that He had made, and behold, it was very good." Since God made man this way it is certain that he would have us be that way. It might be well for each of us to compare our life with what these terms imply. In this way we can get some idea of where we are as God sees us. It should be remembered that God has made it possible through the atonement of His Son, the Christ, for us to be acceptable to Him.

Suppose, now, that God would speak to us audibly, some day, after this manner: Are you bearing the "image of your Maker" and are you "very good?" I wonder how we would feel. I suppose we would be like Adam, jump for the nearest clump of bushes. Let us remember that even if God does not speak to us audibly, these facts are continually before us: our Maker would have us bear His image, and be very good, He made us that way.

To bear the image of our

Maker and be very good, would indicate that there would be no marks of sin upon us, and no evil about us. Who of us would venture to make any such claim. It is evident then that sin has left its marks upon us and that the best of us are not very good. This being the case each one of us should strive to overcome the effects of sin and cease sinning. Efforts put forth in this line will save us much sorrow and trouble. We need not undertake this work alone either. The Lord is a gracious helper to those who seek to serve and follow him. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (I Pet. 2:9.)

To live a life that would measure up to the standard of "very good" means much indeed. It was the intention of our Maker that we should be holy in all manner of life, just in all things, faithful in every trust, kind, loving, compassionate and merciful to all men; pure in thought, word and deed, true and righteous throughout.

After meditating upon

this matter it is certain that most of us are too far from the standard of perfection. Since this is true we have much to strive for in this year of nineteen hundred thirty-eight. May we improve the time that is allotted to us "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

**DO ALL TO THE GLORY
OF GOD**

T. C. Ecker

(I Cor. 10:31) "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." (I Tim. 5:4-5) "For every creature of God is good and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer." (Acts 3:22-23) "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto your brethren like unto me him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."

We are living in the day of feasting and banqueting and socials and telling fictitious stories and everything to entertain and amuse, this cannot be done to the glory of God. (I Cor. 10:7) "Neither be ye idolaters as were some of them; as it is written, the people sat down to eat and drink and rose up to play." (Heb. 12:25) "See that ye refuse not him that speaketh. For if they escape not who refuse him that spake on earth much more shall not we escape, if we turn away from him that speaketh from Heaven." (Rom. 6:16) "Know ye not, that to whom ye yield yourselves servants to obey his servant ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness."

Can we go to card parties and dances, the place where the devil works to destroy home life, and to moving pictures, the mind is poisoned with all the crimes and young minds with murders, thefts, all to stir human nature when we are taught to abstain from the very appearance of evil?

Taneytown, Md.

BIBLE MONITOR

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THE SIN OF NEGLECT

E. L. Beery

“And Samuel spake unto all the house of Israel saying, if ye do return unto the Lord with all your hearts, then put away the strange Gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only: and He will deliver you out of the hands of the Philistines.” (I Sam. 7:3.)

In studying the Old Testament, we find the Israelite people, a good many times, following and worshipping idols and strange gods, and in rejecting God's goodness and His guiding hand, many died in strange lands. Samuel saw the wickedness and the foolishness of the people, he asked them to return to the Lord. He realized that in the first place there must be a separation and abandonment of evil; in doing this they are preparing themselves, so that God will deliver them out of the hands of the Philistines.

(II Kings 3:16) “And he said, thus saith the Lord, make this valley full of ditches.” We remember how king Jehoram and Jehoshaphat went out to battle. After seven days' journey they found themselves without water, and at this time they began to inquire about one of God's prophets, and finding Elisha he instructed them to prepare ditches. Without preparation, no water.

(II Kings 4:3) No oil until the vessels were gathered. (II Kings 5:10) Naaman, the leper, was told to go and wash in Jordan seven times.

No healing until he obeyed.

(Isiah 40:3) The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make strait in the desert a highway for your God. Without John declaring the coming of the Lord, there would have been no Messiah. John the forerunner of Christ told the people of a greater person coming, preparing them for the coming.

We know that in sowing grain we must work the ground and have it prepared so that the grain will grow; without preparation, no harvest. (John 11:39) "Jesus said, take ye away the stone." When Jesus commanded them to remove the stone from the entrance of the tomb, he had to be obeyed. Without obedience, no resurrection. (Heb. 7:13) No entrance into heaven without cleansing or preparation.

Noah had to prepare an ark to save his family. We all have some work in preparing for the blessings to come. (Luke 4:16) "And He came to Nazareth, where he had been brought up: and as his custom was, He went into the synagogue on the Sabbath day, and stood

up for to read." In studying the scriptures we find Christ in the synagogue each Sabbath; it was part of His life; he was brought up that way, His folks taught Him that it was His duty. I consider it a wonderful privilege that I would not discard. I often wonder what folks do at home on Sunday? Of course there are folks that are sick. May the Lord bless them in their infirmities, but woe unto those that neglect wilfully the assembling together.

We can go miles and miles every day or night through the week, but how about going to Sunday school and church?

"For where your treasure is, there will your heart be also." We had better prepare now for eternity, for remember, without preparation there is no reward. "Woe unto you, scribes and pharisees, hypocrites: for ye pay tithe of mint and anise and Cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the others undone."

I wonder if we realize how many woes are pronounced upon the folks that are

negligent? Prepare ye the way of the Lord. We know not what 1938 will bring forth. (Joshua 23:8) "But cleve unto the Lord your God, as ye have done unto this day."

R. R. 1, Union, Ohio.

SHEPHERDS AND HIRELINGS

Ida M. Helm

Paul, the great apostle to the Gentiles, he who gave all his earthly possessions and his high standing in the Jewish synagogue for the cause of Christ, was once Saul of Tarsus, a pupil of the great teacher, Gamaliel, a Pharisee of the strictest sect. He was highly educated, he was the young man who stood by and gazed unmoved when the saintly face of Stephen looked up into heaven and the martyr declared he saw the Son of Man standing on the right hand of God.

He was the zealous persecutor of the Christian faith who went unconquered from the scene of the triumphant death of the first Christian martyr, ex-

ceedly mad against the Christians, persecuting and dragging them before their enemies to be put to death.

Perhaps we do not take pleasure in being chastized, but do we ever stop to consider the significance of the chastenings of the Lord? Paul says, "For whom the Lord loveth He chasteneth, and scourgeth every son who He receiveth." (Heb. 12:6.)

At present the chastenings does not seem joyous, but grievous, and we may wince and lament, but in reading sacred history we find that the most eminent of God's children were afflicted most. Saul had pricks caused by sin to contend with. Jesus called to him, "It is hard for thee to kick against the pricks." The metaphor of an ox, only driving the groad deeper by kicking against it. It's vain Saul for you to try to crush the Christian faith, you know every time you strike at the Christian the wound in your own heart is made deeper and sorer. In persecuting the Christians a measure of chastisement rebounds on your own self.

Saul questioned, "What would you have me to do

Lord?" He was told that he was to be a preacher to the Gentiles. When Paul bound himself to the cause of Christ the Jews became his opponents. He was a zealous, mighty worker, courageous and firm. The light and power of the kingdom of Christ radiated luminously from him. He continually gathered people into the kingdom, and a band of sturdy, noble young men united around him, ready to follow wherever he would lead, or go wherever he would send them in the mighty work. They were willing to hazard their lives for Christ's sake. The more victories he gained over superstition, ignorance and sin the more bitter and determined the Jewes hatred of him became. They followed him from place to place keeping a close scrutiny of his actions and teachings.

The worst kind of blindness that wills not to see, and Paul was a marked man among the Jews. They lashed themselves into fury against him, determined to put him to death, hoping thus to crush the cause of Christ.

Paul, like the Master,

took a position of humility. He taught his followers that he was only an instrument in God's hands, and he labored earnestly to train others to carry on the work after he was gone.

For several months the Holy Spirit had been testifying that calamity awaited Paul when he should enter Jerusalem. But he was a strong, resolute man, and with no thought of self-conceit, not daunted by difficulties, he determined to follow the Spirit's leading—even though the entreaties and tears of the brethren, who would advise him to change his plans when he knew it was his duty to go on, were almost breaking his heart, he would not be persuaded to stop or turn back. He had labored and brought these people into the church; had watched over them with fatherly care and built up and strengthened them in the Lord.

They loved Paul and they could not bear to think of parting with him. A weaker man might have failed, but Paul gained the victory. His followers "ceased saying, The will of the Lord be done." Paul followed close-

ly the example of Jesus when he moved steadfastly on to Jerusalem and Calvary, his face set like a flint toward his goal, the cross, though the disciples would have prevented His going. A magnificent lesson in steadfastness they set for us.

Paul was moved by the Holy Spirit when he said, "I hold not my life of any account as dear unto myself, so that I may accomplish my course and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." (Acts. 20:24.) Paul was a true shepherd, his was a whole hearted work. A true pastor's heart is with his flock, he will watch over, teach, admonish, help them in any way he can, till they grow into the fulness of the stature of men and women in Christ Jesus.

Paul, the true-hearted servant of God knew that not only from without but from within, in their midst, of themselves would men arise, speaking perverse things to draw the disciples away from the truth. He admonished the preachers and teachers with tears to

"Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood."

Paul never wanted to be decorated. There are some preachers today that insist on going around with D. D. dangling from their forehead. If one could be quite sure they would hand out the pure, unadulterated goods when expounding God's word and when preaching the everlasting gospel of Jesus Christ to the whole household from the dairy maid to the aged grandfather it wouldn't seem quite so bad but if one had reasons to believe that he has been doctoring God's word with quack medicine until he has it so thin that the efficacy of the blood of Christ can hardly be discerned it is indescribably worse.

Some one has blackened the immaculate conception and placed it with the unclean things. The Deity of Christ is gibbeted and the distinctive doctrines are largely on the dump heap. Others than D. D.'s are busy at the work helping things

along. If one preacher must be decorated why not decorate them all. That would surely be fair.

I have heard educated men like Paul preach powerful sermons and the gospel ring went out to bound and rebound till the glad tidings were carried far and wide. Also some of the best sermons I ever heard were preached by good old farmer preachers who drove the gospel truths home to the heart with such precision and faithfulness that they remained where they were for a life time. It was the pure unadulterated word of God that they preached.

What does one of God's under shepherds want with a D. D. to carry around and bother with, when the open Bible is before him and he has his hands so full of the work of shepherding the flock over which God has made him overseer. God wants faithful, learned men today as he needed Moses and Luke and Paul in the long ago; He also wants those who are not so well educated, like Peter and John and James to carry the gospel to the far and dark corners of the earth. He

wants the gospel carried in its purity.

As long as the church of Christ is of one heart and soul and the members all continue steadfastly in fellowship and love and the apostles doctrine no harm can come to them. Trouble and persecution coming from without, only strengthen and tie more firmly the cord of Christian love and fellowship.

Satan entered Eden and with lying words he carried sin, sorrow and death into the midst of paradise. He is ever watching to get in his deceptive, deadly work in the church today. As long as the Holy Spirit fills the heart it is impregnable to the power of Satan even though he come as an "Angel of Light," but if the Holy Spirit is allowed to depart sin will crowd out the Spirit—Satan will get in his deadly work and the "perilous times" are upon us.

R. 2, Ashland, Ohio.

THE NEW YEAR

Mrs. E. M. Alltus

Old Nineteen Hundred
Thirty-Seven is gone, and

Thirty-Eight is here. Perhaps to some this will only mean another year.

But to us who are trying to live the Christian life it means a great deal. Let us try to make the year that is ahead much better than the rest. Let us do the right things regardless of the cost. Let us help our fellowmen to see a better life.

Pick up the fallen and help them to see the Christ, who died that all might learn to know Him.

Let us live this year as if it was our last. Let us strive all through the year for a reward.

For who knows just when our call will come to cross the bar. We want to be prepared to meet Christ. So if we have a year to live or just one day in which to give a pleasant smile or a helping hand, God help us do our best for there is no better time to start than now.

Now, dear ones, if you are away from Christ begin the new year of Nineteen Thirty-Eight with him and make it a happy year.

R. 1, Box 1675,
Modesto, Calif.

THE IDEAL CHRISTIAN HOME

Mabel Wells

(Continued)

Before a home can be started marriage must take place. Marriage is the fundamental requirement in establishing a home. The scriptural, national and municipal codes of law clearly prove that marriage is both a divine and civil institution. God Himself instituted it as a sacred relationship in the Garden of Eden, for the happiness of mankind and the perpetuity of the human race.

After God created Adam, God said, it is not good for man to be alone. Therefore, God created for Adam a "help meet for him," in the person of Eve, joined them together in the bonds of holy matrimony, and placed them in their beautiful Eden home, with instructions "to dress it and to keep it," coupled with the first positive command to "be fruitful and multiply, and replenish the earth..." (Gen. 1:27-28.)

It was this way God gave Adam a "help meet." He

caused Adam to be wrapped in deep slumber, after which He gently removed from his side sufficient material to create a woman. (Gen. 2:21-24.)

After this beautiful bridal gift was presented to Adam, he expressed his appreciation by saying, "This is now bone of my bones, and flesh of my flesh: she shall be called woman because she was taken out of man." "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

It is well to note that Adam did not say this is bone like my bone, and flesh like my flesh, but a part of his real self. It does seem too, that she was not to rule man neither was she to be trampled upon but she was to be by his side to help him always. What a perfect oneness the divine Creator has bestowed upon husband and wife! It is a blessing for which good men who dwell with their faithful, affectionate wives are ever filled with real gratitude toward Him who instituted the blessed tie, called marriage.

The marriage relation is

the closest and most vital relationship on earth. Through it the earth is populated; home making perpetuated: Marital, parental and filial love engendered; affection mutually manifested; social problems solved; the principles of righteousness instilled into the minds and hearts of the rising generation; right standards of frugality, economy, honesty and integrity established, and the doctrines and principles of the true Christian religion taught and exemplified by those who have seriously and prayerfully entered its portals. These invaluable characteristic qualities are involved in the nuptial vow.

What therefore God hath joined together, let not man put asunder.

When two persons stand with clasped hands and united hearts before the marriage altar and solemnly promise before God to take each other as husband and wife and love, keep and cherish each other until death, and the vow is kept sacred, only death can annul the relationship.

Because of the unfaithfulness and because this sacred relationship is becoming less

sacred every day in the hearts of our supposed Christian people are these things written. Let those who have been truly enlightened be faithful and help others to start an ideal Christian home.

Shiremanstown, Pa.

ARE WE GATHERING OR SCATTERING—WHICH?

Harry L. Junkins

In Matt. 12:30 we find Jesus says "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad."

Also in Matt. 6:24 He says, "No man can serve two masters." Now from the above scriptures we are told that we are gathering for one or the other masters spoken of, and as Christ himself gave us the above information we take from them we are either gathering for Christ, the Master of the church which he was then, being the founder, or the opposite center, the Devil, which is master of the world and consequently the enemy of the church. As the Devil seems to be the master of

the world it is evident that if we (as so-called Church members) are not obeying every command of our Master Jesus, whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called the greatest in the kingdom of heaven. (Matt. 5:19.)

We also should plainly understand that everything that Christ our Savior and Master tells us to do is a gospel command and a failure to properly respect it will make us a disobedient follower of our blessed Master.

And in obeying them in every way we are gathering with and for Him. While disobeying and lightly considering them we are scattering to the world of which the Devil is the master and the final outcome is a denial to the heavenly home, and eternal torment is our doom.

God is a jealous God, and heaven a place where no one but the pure in heart can ever enter. Yes, God is a loving and a just God, but

how can any one be so unthankful as to think that we, His followers can in any way figure that He will let us follow the master of the world the greatest part of our lives and think that he will keep us in good credit in the Lamb's Book of Life until we are done with this world and then simply wipe our evil side of the book out and remember it against us no more. He is not that kind of a bookkeeper. Christ gave the keys of the kingdom to Peter and told him what they were for, and as long as the keys are in the hands of faithful, obedient men they have a right to bind for the church both in earth and heaven things that will be gathering with Christ, its head, and whosoever fails to gather for Christ will be guilty of scattering to the world and the Devil.

How do we personally stand in the light of these scriptural instructions, are we gathering or scattering?

Those that say or indicate by their manner of living that this or that does not matter are laboring in the scattering class and are very likely to reap the scatterer's reward in the judgment

day. It is high time that our church members take inventory of our stock in these matters before the scattering becomes the only work that we know how to do.

Now, in conclusion dear brothers and sisters, let us work for the Master more earnestly together and more pleasing to our dear Savior than we ever did before and I feel sure there will be no scattering to the world.

R. 1, York Springs, Pa.

NEWS ITEMS

NEWBERG, ORE.

On December 18th we, the Newberg church, held our quarterly council with Bro. E. L. Withers, our elder in charge. The election of officers was the main business to come before the meeting. Bro. E. L. Withers, Elder; Bro. J. Reed, trustee; Sister Mollie Harlicher, church chorister; Bro. D. Withers, church secretary; Bro. E. Harlicher, church treasurer; Sister Dora Spurgeon, Monitor agent and correspondent; Bro. E. Harlicher, Sunday school superintendent; Sister Detrick, Sunday school chorister; Bro. Galen Harlicher, Sunday school secretary-treasurer.

On November 6th some meetings began by Bro. Blair Hoover from Waterford, Calif., lasting until the

District Meeting, beginning November 12th. Two sisters were received into the church for which we were glad. Bro. J. Reed was ordained to the eldership during the meetings.

On Saturday evening we enjoyed a good lovefeast together. We were glad to have so many from the other churches with us. We had so many good meetings we were sorry to see them close.

Pray for us that though we are few in number we may do His will.

Dora Spurgeon,
401 N. Hanison St.
Newberg, Ore.

WALNUT GROVE, MD.

The Walnut Grove church met in regular council meeting on the evening of January 3rd. The meeting was opened by Eld. T. C. Ecker reading Phil. 2, with a short exhortation for all to work in harmony followed by prayer, after which our Eld. moderated the meeting, which was a pleasant one. Most of the work was electing officers for the coming year, very little change being made. Delegates to District Meeting: Bros. Bernie Shriner, T. C. Ecker, E. F. Schildt; alternates, R. E. Schildt and Jesse Sauerwein.

Owing to sickness quite a few were absent. One lost by death, a deacon.

Closing prayer by Bro. F. S. Bowers.

M. E. Ecker,
Taneytown, Md.

OBITUARY

Wm. H. Bowers was born Septem-

ber 30, 1859, near Taneytown, Md., and passed to his eternal reward November 27, 1937, aged 78 years, 1 month and 27 days.

He lived his entire life in the immediate neighborhood. He united with the Church of the Brethren forty some years ago, was later elected deacon, and when the Dunkard Brethren organized here he became one of the charter members. He was always regular at church services, sickness being the only thing to prevent his attendance. He had been afflicted for about two years, undergoing an operation and never regained his health. He attended our love feast in October, which was his great desire, but immediately after began to grow weaker, being a great sufferer as gangrene set in. He was greatly concerned about the Dunkard Brethren church activities to remain faithful to its calling.

He is survived by his wife who before marriage was Martha Pitzer, three sons and four daughters and a number of grand-children, also three brothers.

Funeral services were conducted by Elds. J. L. Myers and T. C. Ecker, assisted by Bros. Bernie Shriner and Jos. Myers at the Piney Creek Church of The Brethren. Interment in the adjoining cemetery. Text I Thess. 4:13-14.

M. E. Ecker,
Taneytown, Md.

IT IS NOT LONG

It is not long! Not long to watch,
And work and wait,
Till the glad summons comes
To join the throng
Around the throne. Death is the

gate

Through which to pass to joy
And endless song.

Ah no, it is not long!

Beside me walks the Master day
by day;

His voice is in my heart, His peace
is mine;

He smooths my path, He shows
me all the way.

And through the gloom I see His
presence shine

Till night is turned to day.

If thus He walks beside me to the
end,

Grant me the love of earthly
friends to cheer,

Make glad my heart with blessings,
'till they blend

Like rainbow tintings 'round me
soft and clear—

The waiting is not long!

And should He take the bless-
ings one by one,

And leave me but His love to fill
my heart,

I still can smile and say: "Thy
will be done!"

His peace and presence soothe the
sorest smart—

Awake the sweetest song!

'Tis joy to work, to speak some
word for Him;

However weak, He knows and
still will bless,

Will fill each soul that loves Him
to the brim

With joy, till hearts forget their
loneliness,

Nor think the waiting long.

The joys that once were mine, are
now as stars.

To lure my heart from time to
things above;

No earthly happiness the vision blurs
My gaze must upward turn, to find

that love

Which makes the heart to sing.

Death is no dreaded monster new
to me;

He has no terror for my heart or
mind;

He'll bear my soul to Christ; will
set it free,

Where all is joy, and grief is left
behind—

The Master is so strong.

His love will light me all the dark-
some way!

Oh! may I speak for Him and
work and wait

In glad rejoicing, till the breaking
day

Shines through the widening
space of heaven's gate,

And I am joined to Him always!

Selecter, Kathryn Williams,
Waverly, Kan.,

QUESTIONING

I asked the New Year, "What am
I to do

The whole year through?"

The answer came,

"Be true."

I asked again, "And what am I to
say

To those who pass my way?"

"The kindest words," he said,

"That you can say."

"What thoughts am I to think,
day long,

"Year long?"

And clearly as a quick-struck gong

The answer, "Think no wrong."

"And what roads take across the
the earth's warm sod

Where many feet have trod?"

Swift came the answer,

"Those that lead to God."

—Selected.

ACCEPTED OR REJECTED

"Then saith he to his servants, the wedding is ready, but they that were bidden were not worthy, go ye therefore unto the partings of the highways, and as many as ye shall find bid to the marriage feast, and those servants went out into the highways, and gathered together as many as they found, and the wedding was filled with guests, but when the king came in, he saw there a man who had not on a wedding garment and he saith unto him, friend how camest thou in hither not having a wedding garment, and he was speechless." (Matt. 22:8-12.)

What is our position in the kingdom of God? When one aspires for a position of service to provide for the necessities of physical life the first question that is generally asked are you qualified for the position? Are you experienced? Have you references, etc.? Jesus will not ask any questions for He is able to distinguish if we have the proper qualifications or the fruits of the Holy Spirit which is love, joy,

peace, long suffering, kindness, goodness, faithfulness, meekness, self control, and if we are governed by these qualities, we will walk by the spirit. (Gal. 5:22-25)

And they will be exemplified in our lives and this is what provides us with a wedding garment. Many people say clothes do not matter but if the heart is pure and cleansed by the precious blood of Jesus we will not desire to look and act like the world, or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God and are not your own. (I Cor. 6:19.)

When our life is in obedience to God's will and way, the wedding garment will be supplied when Jesus comes to claim His bride (the church), but we must comply with His message to us, which demands obedience.

"Jesus therefore said unto them again, verily, verily, I say unto you, I am the door of the sheep. All that came before Me are thieves and robbers: but the sheep did not hear them, I am the door; by Me if any man enter in, he shall be saved, and shall go in and out, and shall

find pasture." (John 10: 7-9.)

May we pray for the fruits of the Holy Spirit in our lives and do the will of our Father who is in heaven in using our talents, that we may hear well done, good and faithful servant, thou hast been faithful over a few things, enter into the joy of thy Lord.

A sound discretion is not so much indicated by never making a mistake as by never repeating one.

CHRIST OUR LIFE

E. W. Pratt

When Christ who is our life shall appear then shall we also appear with him in glory. (Col. 3-4.)

When God created man He made him pure and innocent, made him in His own image and likeness and breathed into his nostrils the breath of life and he became a living soul, but he died when he transgressed, for God said in the day thou eatest thereof thou shalt surely die. No more pure and innocent, they hid in the bushes when they heard

God in the cool of the day in the garden. They were now separated from God, and so sin passed upon all men, for as in Adam all die; for all have sinned and come short of the glory of God.

Now as all are dead in sin, it is impossible for any man by any means to redeem his brother, so God sent His own Son in the likeness of sinful flesh to quicken or make alive the dead. For God was in Christ, reconciling the world to Himself; and you hath He quickened who were dead in trespasses and sin. I am come that ye might have life and that ye might have it more abundantly.

For as in Adam all die so in Christ all are made alive. This is brought about through the new birth. "Verily, verily, I say unto you except a man is born of water and of the spirit he can in no wise enter the kingdom of heaven. Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost."

"Go and preach the gospel to every creature and he that believeth and is baptized shall be saved."

“Repent and be baptized everyone of you in the name of the Lord Jesus for the remission of your sins and ye shall receive the gift of the Holy Ghost.”

“Except ye repent ye shall all likewise perish.”

So we see faith, repentance and baptism as conditions whereby we are made alive but there is a further condition, (Matt. 28:20) “Teaching them to observe all things whatsoever I have commanded you,” and as disobedience was the cause of spiritual death in the garden of Eden so will it cause death now. “For if ye keep the whole law and offend in one point ye are guilty of all.”

Christ is coming again. “I go to prepare a place for you and if I go and prepare a place for you I will come again to receive you unto myself, that where I am there ye may be also.” “Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus shall so come in like manner as ye have seen him go. I will come again and take you to myself that where I am there ye may be also.”

“Sorrow not as others who have no hope, for the

dead in Christ shall rise first and then we that remain shall be caught up together with them to meet the Lord in the air and so we shall ever be with him.”

When Christ who is our life shall appear, then we also shall appear with him in glory. Now are we the sons of God and it does not yet appear what we shall be, but we know that when He shall appear we shall be like him for we shall see him as He is.

See the description of our future home in Rev. 21, where sickness, sorrow, pain and death can never come.

O death where is thy sting, O grave where is thy victory, for the sting of death is sin, but thanks be to God who giveth us the victory.

Thanks be to God for His unspeakable gift. “For God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish but have everlasting life.”

“For God sent not His Son into the world to condemn the world but that the world through him might be saved.”

And cannot we hear the sob in the voice of Christ as He said, "They will not come unto Me that they might have life."

620 Lewis St.,
Wenatchee, Wash.

OBEDIENCE TO GOD

Vernie Diehl

Believers are expected to obey God and to keep His word. Obedience runs like a golden thread through the scripture. To be a true servant, one must follow the Master's will. A profession that is not backed by real practical obedience to Christ is an empty, formal and hollow profession.

Obedience to God should be from the heart, out of love, unreserved, cheerful, prompt and unbroken. Through obedience we get God's blessing. Obedience to God brings purity of life.

To obey we must keep all the commandments of God. It will not do to pick and choose—so many folks want to pick out just what suits or pleases them to do, but this is just self-will. If we offend in one point we are

guilty of all. We should study His word to find what He commands. "If ye keep my commandments ye shall abide in my love; even as I have kept My Father's commandments, and abide in His love." There is a great difference between knowing and keeping the commands of God.

Sometimes folks resolve to do the will of God somewhere in the future, but God emphasizes present obedience. Sometimes we let wife, husband, children, money or position crowd out God's rightful place. Obedience to God comes first. We must choose to serve God and serve Him now, we are just as surely obeying or disobeying God and thus are either traveling the narrow or broad way.

We see individuals fail, we see churches fail; there is no excuse for a shallow experience or a low walk, there is no hinderance on the Divine side.

Just as surely as we disobey we lose our power and influence.

The need of separation must constantly be held before the children of God, for if it is not practiced they will lose their power and useful-

ness. (II Cor. 6:17-18), "The true church and the world can never mix unless the church lays aside its dignity, power, and glory, and stoops down to the level of the world." As a Methodist minister remarked to our elder some years back, "Brother hold fast to your separation from the world, your plain attire and prayer veil, for when you lose out there you have lost your power." The failure of others should teach us to avoid following in their footsteps.

Beware that we do not disobey through deception, the devil is wise and treacherous, he doesn't come up and say this or that way isn't the way to worship or serve the Lord, he more often pats folks on the back for a while, "That was fine, everybody thinks that was grand, if you folks would just step into another room or down into the basement to wash feet, and have a sandwich for the supper it is more convenient, more folks will come." He is also working through the young people: "If you will give them some plays and parties, just have a piano in the church you can hold

them better." Why he even makes them believe they can sing better. "You need a pastor, things will run smoother, you are tired and overworked—you can have more time to rest and sleep, and make money, just pay the pastor to do your share, my, my, you should not salute you brother or sister, you will get some disease. But that swimming pool at the camps and elsewhere is just fine, it is fine exercise. Dancing gives one such a graceful figure, supervised play, that is what you want."

"Be not deceived, God is not mocked." People seem to be more willing to obey the devil than God. Are the blind leading the blind? Will all fall into the ditch?

Just recently a Sunday school teacher asked, "How do we know when we are following in the right way?" Brother and sister, this is so easy if we read God's word and are willing to follow the Holy Spirit. A life yielded to Christ is a spirit-filled, Christ devoted, useful and fruitful life, and such a life will be crowned with a blessed reward at the judgment seat of Christ.

Nokesville, Va.,

OBEDIENCE

—
Anna Flora
—

Obedience is one of the first things a person learns in life. The little children are taught to obey their parents. (Col. 3:20) "Children obey your parents in all things, for this is well pleasing unto the Lord." (Eph. 6:1-4) "Children obey your parents in the Lord for this is right." Honor thy father and mother which is the first commandment with promise. That it may be well with thee and that thou mayest live long on the earth. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Here we have the children first taught to obey their parents and as they become older, to obey God.

Christ was obedient to God in all things. Even when he had to die for us. In the garden he prayed that this cup might pass from him. Yet not his will but God's be done.

If we could do as he did. If we could keep self in the background things would

go so much smoother. But often self steps in and says we can be saved without some of the things God says in his word are necessary.

Back in the Old Testament we find that obedience is better than sacrifice. (I Sam. 15:22-23) "And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the word of the Lord? Behold to obey is better than sacrifice and to harken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord He hath rejected thee from being king."

Samuel here is talking to Saul just after his battle with King Agag. Instead of utterly destroying the people and all that they had, they took of the best of the flocks and goats to offer unto the Lord and He was very much displeased with Saul for failing to obey.

And so it is with us. If we do all, yet lack in one point it doesn't gain us anything. For he that lacketh in one point is guilty of all.

The people in times of old gave their burnt offerings.

Yet God would have been far more pleased with obedience.

Then let us look at the apostle Paul. He was a wicked man in his early life. He spent the greater part of the time trying to destroy the church. After he met God on the way down to Damascus he was a changed man. He was a chosen man of God, one called to establish the different churches. Paul was called many places and had many trials and temptations. He was often discouraged, yet he never forgot that it was God who called him to do this certain work. He was always praying to God for strength to carry on, and praising God that He sent him strength and knowledge to help build up the church and teach the people obedience.

We also have trials and temptations, but we should never give up. Let us always strive to grow in grace. If we come to God He is always near to give aid to those in need. He will always provide us with a way of escape if we seek for one.

Let us so live that we can say with the apostle Paul: "I have fought a good fight, I have finished my course, I

have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give me at that day: and not to me only, but to all them also that love His appearing." (II Tim. 4:6-8.)

2515 Foust St.
Great Bend, Kans.

DIVERSITIES OF GIFTS

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? Are all prophets? Are all workers of miracles?" (I Cor. 12: 28-29.)

Not all in the church are gifted or intended to be preachers, teachers, workers of miracles, etc., for there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord, and there are diversities of operations but it is the same God which worketh all in all.

There are varieties of spiritual endowments peculiar to the several mem-

bers of the church "dividing to every man severally."

Though all the gifts flow from the one God, Lord, and Spirit the "manifestation" by which the Spirit acts varies in each individual.

By the love which pervades the whole, the gifts of the several members, form-
reciprocal compliments to each other tend to the one object of perfecting the body of Christ.

Each church is in miniature what the whole aggregate of churches is collectively, "the body of Christ;" and its individual components are members every one in his assigned place.

By "helps" is meant lower and higher departments of "ministrations," as instances of the former, deacons whose office it was to help in the relief of the poor and in baptizing and preaching, subordinate to higher ministers also, others who helped with their time and means, in the Lord's cause.

The work of the Holy Spirit consists in love to God, on account of God's love in Christ to us, and as a consequence, love to man, especially to the brethren in Christ. This is more to

be desired than gifts. Love is superior to all gifts.

Selected.

SENTENCE SERMONS

The empty vessel makes the greatest sound.—Shakespeare.

When a man is wrong and won't admit it, he always gets angry.—Haliburton.

Loveliness needs not the foreign aid of adornment, but is when unadorned the most.—Thomson.

Severity with self is the only safeguard of love with others.

LET BROTHERLY LOVE CONTINUE

How blest the sacred tie that binds,
In sweet communion, kindred minds
How swift the heavenly course they
run,
Whose hearts, and faith, and hopes
are one!

To each, the soul of each how dear!
What watchful love, what holy fear!
How doth the generous flame with-
in
Refine from earth and cleanse
from sin?

Their streaming eyes together flow
For human guilt and mortal woe
Their ardent prayers together rise,
Like mingling flames in sacrifice.

They're one in life and one in death,
 One in their joy, their trust, their faith;
 One in their hope of rest above,
 One in each other's faithful love.
 Nor shall the glowing flame expire,
 When dimly burns frail nature's fire;
 For they shall live when time is o'er
 In peace and joy for evermore.

ADULT SUNDAY SCHOOL LESSON

Jan. 2—Rom. 1:1-32.
 Jan. 9—Rom. 2:1-29.
 Jan. 16—Rom. 3:1-31.
 Jan. 23—Rom. 4:1-25.
 Jan. 30—Rom. 5:1-21.
 Feb. 6—Rom. 6:1-23.
 Feb. 13—Rom. 7:1-25.
 Feb. 20—Rom. 8:1-17.
 Feb. 27—Rom. 8:18-39.
 Mar. 6—Rom. 9:1-33.
 Mar. 13—Rom. 10:1-21.
 Mar. 20—Rom. 11:1-36.
 Mar. 27—Rom. 12:1-21.

PRIMARY SUNDAY SCHOOL LESSON

Jan. 2—The Boy Samuel.
 I. Sam. 3:1-21.
 Jan. 9—Saul, Israel's First King.
 I. Sam. 10:17-27.
 Jan. 16—Saul's Sin of Disobedience
 I. Sam. 15:1-23.
 Jan. 23—David Selected to be King
 I. Sam. 16:1-13.
 Jan. 30—David and Goliath.
 I. Sam. 17:20-54.

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 I. Sam. 18:5-11.
 Feb. 13—The Love of Jonathan
 and David. I Sam. 18:1-4;
 20:1-4.
 Feb. 20—David Returns Good for
 Evil. I. Sam. 26:1-12.
 Feb. 27—A Cripple at the King's
 Table. II. Sam. 9:1-13.
 Mar. 6—Nathan's Story to David.
 II. Sam. 12:1-14.
 Mar. 13—Absalom Mistreats His
 Father. II. Sam. 15:1-23.
 Mar. 20—David's Concern For Ab-
 salom. II Sam. 18:1-17, 33.
 Mar. 27—Review.

BIBLE MONITOR

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No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHERE ARE WE? (As a Church)

In view of the conflicting opinions, teachings and practices existing among so-called Christian people it is important that we study carefully what the scriptures teach as to the mission and activities that the church was intended to engage in, and the relationship that should exist between the church and world. It is evident, because of the great differences existing between the many churches that there is error somewhere and we should make certain that we are traveling in safety. There is but one way to be sure that we are right and that is to have "thus saith the scriptures" as a basis for our belief and practice. Any thing short of this would be of man and thus unsafe.

Jesus made clear the mission of the church in the world in very positive terms when he was here on earth. "As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18.) This is a clear cut statement by Jesus when he was praying for His followers, the church. The mission of the Christ is not a matter of question. "For God sent not his Son into the world to condemn the world; but that the world through Him might be saved." (John 3:17.)

This being the case, the mission of the church is to save the world. There need be no question how this saving is to be done either for Jesus himself gave the example, and commanded the church thus, "Go ye therefore, and teach all nations, baptizing them in

the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world. Amen." (Matt. 28: 19-20.) From these and other passages which could be cited it is certain that the mission of the church in the world is to "save" men, and this saving is to be accomplished through obedience to the gospel of our Lord and Savior, Jesus Christ.

Some of the important activities of the church are set forth in the foregoing reference: Go—teach—baptize—and teach gospel observance. In addition to these it is the duty of the church to have public worship, visit the sick, care for the widows and orphans and labor for the peace and purity of the church. These labors of the church are not calculated to entertain or amuse folks or appeal to their fleshly lusts, but to supply their spiritual and temporal needs and thus show forth our love for our fellowmen as Jesus manifested His love for us. In order to convince men of the reality of the religion of Jesus Christ it requires

sacrifice, self-denial and cross bearing which sets us apart from the world in its evil fleshly affairs. "Then said Jesus unto his disciples, if any man will come after Me, let him deny himself, and take up his cross, and follow me." (Matt. 16:24.)

It is of great importance that the church should strive to maintain its integrity and purity at all times in order to be prepared for the return of her Lord, for He has said, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3.) He gave his life for the church "That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27.)

Naturally it is the evil things of the world that causes spots, wrinkle and blemishes upon the church and brings her to shame and disgrace.

This brings us to the thought of the relationship that should exist between the church and world. We have safe ground on this point too. In his prayer to the Father, Jesus said,

"They (the church) are not of the world, even as I am not of the world." (John 17:16.) The life of Jesus is an example for the church on this point. He was in the world, but not of it. He came in contact with the basest of men but did not partake of their evils. On the other hand he revealed to them their wickedness in a forcible way even though it aroused their anger and caused them to seek His life. He revealed to men that without remission of sin and obedience to God there was no hope of eternal life.

Since this was His attitude, He was not on very friendly terms with those who rejected the truth. With the example and teaching that Jesus gave us on this matter it is evident that His church cannot be a partaker of the evil things of the world; there must be a line of distinction between them. Neither can the church proclaim the gospel of Christ as he did and be on friendly terms with those who reject the truth. There can be no compromise with evil in order to be friends. "Ye adulterers and adulteresses, know ye not that the

friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4.)

From this consideration it is certain that many of the so-called Christian churches are far away from the gospel standard in mission, in activity and in relationship with the world. Any church that professes to be "Christian" and rejects the gospel teachings is mocking God, deceiving men, and has no sensible excuse for existing. We need to weigh these matters and cling to the word of God. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:11-15.)

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ONE LORD, ONE FAITH ONE BAPTISM

E. J. Reece

(Eph. 4:5)

Why then so many faiths, and baptisms?

Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, an enemy hath done this. (Matt. 13:27-28.) From this scripture and verses

38 and 39, which says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil." In the above scriptures, Christ gives us to understand who is the author of the many faiths and baptisms which are now being taught.

Paul says, "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. also of your own selves, shall men arise, speaking perverse things, to draw disciples after them." (Acts 20:29-30.)

Such cause divisions and offences contrary to the doctrine which ye have learned; and Paul says, avoid them, "For they that are such serve not our Lord Jesus Christ; but their own belly; and by good words and fair speeches, deceive the hearts of the simple." (Rom. 16:17-18.)

"From which some, having swerved, have turned aside unto vain jangling. Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." (I Tim. 1:6-7.)

The apostle Peter said their shall be false teachers among us, and that many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

So the good Book gives us to know of the enemy perverse, and false teachers, and what they will teach.

The good Book also gives us teachings of the holy men of God, so we may know who is right. The prophet, "To the law, and testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.)

It would be well for us who hear preaching and teaching to do as the noble Bereans, search the scriptures daily, to see whether the things which were heard were so. Paul's admonition to the Thessalonians was to prove all things, hold fast to that which is good.

John says, "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out in the world." While we have these different teachers, theories, opinions and doctrines manifested among us, we should remember

that we have the true doctrine of God, as given us in His perfect law of liberty. Remember the text says, "One Lord, one faith, one baptism."

One Lord, one teacher to heed to; one faith, that one faith cometh by hearing and hearing by the word of God, hearing the one teacher.

One baptism, the one, this one Lord taught. This one Lord has given us one gospel and it is "The power of God unto salvation to every one that believeth." It is God's power to save one class, them that believe; but he that believeth not, see Mark 16:16.

This one Lord said to the apostles, "Go ye into all the world, and preach the gospel to every creature." He told how to baptize them, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Since the Lord has given us all things that pertain to life and Godliness, it is only reasonable that we should accept His word, and put it into practice, and earnestly contend for "the faith once

delivered to the saints."

Three things stand out very prominently, why so many faiths, and practices? One because of false teaching and preaching.

In the Old Testament of the law and prophets, Jeremiah says, the prophets prophesy falsely. (Jer. 5:31.) Paul says some preach Christ of contention not sincerely, (Phill. 1:16) some love to have it so.

Second reason: Because of a lack of investigation. Paul says examine yourselves whether ye be in the faith; we need to know what the word of faith teaches, and it is ours to know, whether we are keeping the faith, unless we are a reprobate. If we read and study, meditate on the word as we should, we may know our duty. The word should be a lamp to our feet, a light to our pathway.

A third reason for the divided state among professors is an unwillingness to submit to the truth. Paul said, "For the heart of this people is waxed gross, their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears,

and understand with their heart, and should be converted, and I should heal them." (Acts 28:27.) Same today!

Paul says some shall turn away their ears from the truth, and shall be turned unto fables. Just that way today.

Three plain reasons for different faiths and practices viz. false doctrine, lack of investigation, unwilling to submit to gospel teaching. Gospel teaching, gospel hearing, gospel practice, make gospel Christians. Is there any other kind of Christians? Truly, as Paul says, "The holy scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus, so the Christian faith is built on the word of God, which will never pass away."

This "one baptism" as stated by Christ in Matt. 28:19, says "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," So every preacher since, when he baptizes and says to his candidate, I baptize you in the name of the Father, he uses a complete

grammatical sentence, containing a complete proposition, and if he does what he said he would do, he puts the candidate under the water, to which the word "and" brings similar conditions, or two more actions, and strictly in harmony with Bible grammatical and historical teaching. Other baptisms originated from other sources and the same might be said of faith.

Fairview, Mo.

AN IDEAL CHRISTIAN HOME

The Husband's Mission

Mabel Wells

The husband is the head of the wife, even as Christ is the head of the church husbands, love your wives, even as Christ loved the church, and gave Himself for it. (Eph. 5:23-25.)

For reasons best known to himself and his Lord, the apostle Paul chose to remain unmarried, hence he knew not from experience how much is involved in the martial relation. But through divine illumination he had a perfect conception

of the sacred relationship that should at all times be sustained between husband and wife, parents and children, servants and their masters, else he could not have written such a touching and very instructive epistle to the believers at Ephesus. He clearly shows in this epistle that the husband sustains the same relation to his wife that Christ does to the church; namely, that the husband has been divinely designated as the head of the wife. This does not imply that the husband is to rule over his wife as an austere king, but in the same manner as Christ is the governing head of the church. Christ being the Head of the church, He is its spiritual director and moulding power.

God said to Mother Eve after the fall: "Thy desire shall be thy husband, and he shall rule over thee." The ruling was not with a rod of iron, or in the spirit of severity, but with the scepter of love, as the husband who should be subject to Christ, his head, would desire Christ to rule over him. Eve being a part of Adam's flesh and bone, was taken out of his side, she was to

lovingly and submissively stand by his side, close to his heart; and he as her head to be her counselor, keeper, and director in their domestic life.

Paul clearly portrays to us the measure of the love that husbands are to have toward their wives. No human being is able to fathom the depths of Christ's love for His church, and in comparing man's finite love with the infinite love of Christ we are made to see that no one can love to the same degree that Christ loved His bride, the church, in giving Himself a ransom for it. Nevertheless, it is clearly implied in Paul's inspired statement that the husband through the spirit of self-sacrifice and self-abandonment is to manifest toward his wife wholehearted devotion, thus giving himself for her best physical, moral and spiritual interests.

A truly devoted husband readily closes his heart against selfishness and everything that would bring grief to the heart of his wife. He is diligent in his toils from day to day that he may be able to amply support her, and provide for all her

needs. He will even deprive himself of certain comforts in order to shelter her from the storms of life; in fact, he counts no sacrifice too great to be made for her benefit. Nothing less than this can be implied in loving one's wife as Christ loved His church and gave himself for it.

In his epistle to the believers at Colosse Paul the apostle said: "Husbands, love your wives, and be not bitter against them." All display of ill temper is to be prayerfully and carefully guarded against whether it be manifested in bitter feelings, unkind actions or angry words. Gentleness in speech and actions, has a wonderful effect in satisfying the heart of a loving wife. Human nature is easily ruffled and provoked, but the one who ever realizes his sacred duty will prayerfully suppress all bitterness in the heart, asking the Lord for the needed grace to change the ruffled feelings into sweet calmness and tender affection.

Many who claim to be Christian husbands are courteous, polite and kind toward those who are within the pales of the home, but

have fallen into careless and rude habits in the domestic circle, such as being unsocial, sullen, careless of speech, easily provoked, irritable, indifferent to the wife's wishes, ideals and needs. Such conduct may be unintentional, the husband thinking that because a woman is his wife she should understand him, and should not question his love toward her. This is indeed a false and sinful attitude for any man to take toward his wife.

While gentleness should always mark a husband's bearing towards his wife, there are occasions which call for peculiar thoughtfulness and sympathetic expression.

Sometimes the cares of the day have been unusually trying. Matters have not gone smoothly at home. Her nerves have been sorely overtaxed. Sad news came or a child was sick all day or worse still has by some disobedience almost broken her heart. Surely if a husband is capable of tenderness he will show it now. He will not add to the load the overburdened spirit is already carrying but will seek rather by every

thoughtful help his love can give to lighten the burden, to quiet the troubled heart and impart strength and peace.

Every wife should have the assurance that she will always find in her husband a safe and quiet refuge when she is sorely tried and perplexed with life's problems and duties. There should be no occasion for the wife to doubt her husband's willingness to stand by her in whatever way she may be tested and tried. No fear should at any time be entertained of being repulsed, or rebuked with coldness when she flees to him for succor and shelter.

The true husband will cheerfully seek to make his wife a mutual sharer of his own life along every line if possible. He should be able to confide in her, counsel her in his business affairs. Whether his day brings forth victory or defeat, successor or failure, he will confide it to his wife in the evening. Therefore the husband should make his wife the intimate sharer in his entire life. She should share his successes, victories and triumphs, and have the privilege to rejoice with him

in the same. In failure and reverses, she should be apprised of these, that she may lend such encouragement and sympathy as will help to remove the clouds from his mental horizon.

One author says, "Every true-hearted husband seeks to be worthy of the wife he has already won. For her sake he should reach out after the noblest achievements and strive to attain to the loftiest heights of character. To her he is the ideal of all that is manly, and he should seek to become every day more worthy of the homage she pays him. Every possibility in his soul should be developed. His hand should be trained under love's inspiration to do its most skillful work. Every fault in his character should be overcome, every evil habit conquered, and every hidden beauty of soul should burst into fragrant bloom for her sake. She looks to him as her ideal of manhood, and he must see to it that the ideal is never marred—that he never falls by an unworthy act of his own from the high pedestal in her heart to which she has raised him. Among all sins few are

worse than those by which a man draws down shame and reproach upon himself, for besides all the sorrows he brings on his family he crushes in his wife's heart the noble image of manhood."

Shiremanstown, Pa.

BE NOT DECEIVED

M. E. Ecker

We are taught in the Bible not to be deceived, God is not mocked, whatsoever a man soweth that shall he also reap. (Gal. 6:7-8.) Many think they can do this or that, not stopping to think God sees all we do. We cannot serve two masters, God is a jealous God, he wants us to serve Him with our whole heart.

Jesus says His yoke is easy and His burden light, if not easy why not? If we try to bear the burden alone we will fail. (Jno. 15:4-5.) If we try to bear the burden too far from Jesus we will fail as Peter did (Mark 14:54). Then on the other hand if we try to wear two yokes, that will not work, (I Cor. 10:21). Ye cannot drink of the cup of the Lord,

and the cup of the devils: ye cannot be partakers of the Lord's table and the table of devils. We are also taught in his word that it takes the whole law, not to diminish a word (Jer. 26:2.)

And whatsoever we do we are to do all to the glory of God whether we eat or whether we drink, if we do not do all to the glory of God we may deceive ourselves, never think we can deceive God, of course we many times do not see alike, but why not? Does not the scriptures read the same to all? But sometimes it does not always suit our carnal nature, then we try to reason it away, but see what I Cor. 1:10 says: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Then again we are told to offer our bodies a living sacrifice, which so many professing Christians cannot do, they say we will be laughed at. If they only knew the ones that profess and not possess are the ones

the world is looking at. Every man's ways are clean in his own eyes, some say the conscience is a safe guide, but remember Paul was persecuting the Christians, and did it in all good conscience. (Acts 22:4) "And I persecuted this way unto death, binding and delivering into prisons both men and women." And 23:4, "And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day." Therefore we can readily see conscience is not a safe guide. So therefore let us not be deceived, "As the tree falleth so it lies."

Taneytown, Md.

•REGENERATION

Wm. Wells

Strictly speaking regeneration may be designated as the creative act of God, and through the agency of the Holy Spirit performs His part in the process of conversion.

The doctrine of regeneration runs almost parallel with the doctrine of the new birth. And I so understand there can be no new

birth without regeneration while on the other hand regeneration cannot be complete without the new birth by the Holy Spirit.

Regeneration means to generate again or to make over—a changed person. It is the inward work of grace in the soul or inner man, resulting in a new creature in Christ Jesus. There are outward processes but regeneration is a work that goes on from within. God through his word performs a creative act in the inner man, or soul. James 1:18 puts it this way, "Of his own will begat he us with the word of truth," also in Peter 1:2-3 we have about the same thought present in a different way, "Being born again not of corruptible seed, but of incorruptible by the word of God."

The term regeneration occurs only twice in the new testament. We first refer to Titus 3:5 where we have these words, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." This shows that while salvation is of God, still it is accom-

plished in connection with an agency here called the washing of regeneration. The term washing of regeneration evidently refers to the washing associated with the process of regeneration, and this no doubt means water baptism.

While regeneration is an inward process it is by divine appointment. There is where I fear that far too many are going to be disappointed, on one hand I know that far too few people are baptized, but on the other hand too many are depending altogether on water baptism. There are preachers that believe when they baptize persons they are saved. While I know that water baptism is essential, but water baptism does not constitute the new birth, if it did all persons that are baptized would be regenerated. Water baptism is associated with man's work, but is also of divine appointment. Just so is regeneration, God's work associated with baptism which Paul calls washing of regeneration. But before a man can be completely regenerated, made over, made a new creature, a new man, must at the proper place and time

in the process of regeneration submit to the ceremonial right which God in His wisdom has seen proper to associate with his part of the work.

The second use of the word regeneration is (Matt. 19:28), where Jesus says, speaking to the apostles, "Verily, I say unto you, that ye which have followed me in the regeneration when the son of man (not Son of God for he is speaking as it concerns man) shall sit in the throne of his glory ye (his disciples, not the church) also shall sit on the twelve thrones judging the twelve tribes of Israel."

The term in this case might refer to the period terminating with the second coming of Christ in which the work of regeneration is going on in the world, and therefore has no special bearing on the creative act in the process of conversion. The work of regeneration like the process of conversion results in the new man in Christ.

Whatever be the difference between conversion and regeneration the final results are the same. The process proceeds along the same line in accomplishing

a given result, namely, the regenerated man or woman of such is the church, the body and espoused bride of Christ and will remain here on earth until she is called off by the sound of the last trumpet (I Cor. 15:52), and will meet the Lord in the air. (I Thes 4:17.)

At this event the dead in Christ, or in other words the regenerated dead will rise first and the regenerated living will immediately be changed in a moment, and they together with the raised dead will immediately meet the Lord in the clouds.

But as I understand the scriptures the rest of the dead will remain in their graves for an indefinite time—perhaps one thousand years (Rev. 20:5), and the rest of the living will remain here on the earth. But I do not understand that Jesus will come to the earth at this time; but I do understand that immediately following this event the whole world both politically and religiously will gradually head up under the power of one man, the anti-Christ backed up by the Roman powers, the very incarnation of Satan, and plunge

the whole world into the great tribulation and bring such suffering on the world as has never been known before, and I am thinking that maybe we are now nearing the time of the beginning of the fulfillment of Rev. 13.

Jesus will not reign on this earth again until the curse of sin is removed. Then righteousness will cover the earth as the waters cover the deep. Then the very saying of the angel to the shepherds will take place. He shall be great and shall be called the Son of the highest and the Lord God shall give unto him the throne of his father, David, and He shall reign over the house of Jacob (or Israel) forever, and of His kingdom there shall be no end. A most beautiful thought for Israel, but the scriptures picture a terrible suffering for her before that time.

Quinter, Kans.

NEWS ITEMS

LOWER YORK COUNTY, PA.

We, the Lower York County congregation, met in council January

3rd, at 7 o'clock p. m. to transact the business concerning the church. The meeting was opened by Elder J. L. Myers reading I Peter 1 and also led in prayer after which the minutes of our previous quarterly council were read, and then the reports of our different treasurers were given.

An evangelist was selected to hold our next series of meetings next fall.

At this time we elected officers for the ensuing year. Church trustee, Paul E. Godfrey, cemetery trustee, Fred C. Hengst, and auditor, Levi F. Ness. Sunday school superintendent, Bro. Curwin Stremmel; assistant superintendent, Bro. Benton Junkins; secretary, Paul E. Godfrey; assist. secretary, Bro. John Eppley; treasurer, Bro. Norman Myers.

We also elected our teachers and sub teachers for our six classes from adult down to beginners.

We need the prayers of the righteous so that our work here for the Lord might prosper and grow and to wax stronger and stronger in the grace and power of our Lord.

Charles H. Ness, Cor.

R. 1, Dallastown, Pa.,

DALLAS CENTER, IOWA

On December 8th we met at this place to hold our regular quarterly council. There was a good representation of our members present and we enjoyed a very pleasant business session.

Our Elder, Bro. Roscoe Royer, lead the devotion, using II Tim. 2 for a scripture and prayer following.

The procedure was as usual, reading of the minutes and accepting

of same.

Bro. Royer was re-elected Elder and we elected other church officials, also Sunday school officers.

We were very greatly blessed this year for the bountiful blessing we received, both the fruits of the earth and the fruits of the spirit.

We were in need of two deacon brethren, and on January 2nd, our membership being well represented the voice of the church was taken, the lot fell on Bro. and Sister Orville Royer of Dallas Center, Ia., and Bro. and Sister Roy Light of Zearing, Ia., who will locate near this place by spring. By tears they expressed their unworthiness, but we hope that by their efforts and help our church will progress.

On Sunday, January 9th, a car load of folks, including Elder Roscoe Royer, motored to the home of Bro. and Sister Roland Handsacker of Nevada, Ia., where services were held.

Our Sunday school is moving along nicely with increasing interest. We elected several new teachers this year.

Our prayer meeting continues to fall on Thursday evening, and we desire to continue on. We ask that those of like precious faith, who know the value of prayer, to pray with us each week.

C. R. Gehr, Cor.

ENEMIES OF THE CROSS OF CHRIST

J. F. Marks

Prevailing conditions of professing Christendom depend very much upon the

ones that have the oversight. The apostle Paul means to say, many are in reality Christ's enemies who claim to be His followers.

For a bishop must be blameless as the stewards of God, not self-willed, not soon angered, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate.

Had it not been for the many called out as leaders, being so unfaithful, many of the great evils would not have been introduced into professing Christendom as there are. One of the greatest evils of the age in which we are living is that of adultery, and how many professing Christians in this land of ours are contaminated with it. It is terrible to think of the many homes that are broken up and the infants and small children to grow up as though they had no parents because of adultery entering the hearts of men and women.

Sometimes people will deny when their actions prove their guilt. One can say, I am not proud, but can be known by actions speaking louder than words. Let

no man deceive you with vain words by any means. Have no fellowship with the unfruitful works of darkness, but rather reprove them for it is even a shame to speak of the things done of them in secret. If the shepherd see the danger falling upon the flock and give not the signal the blood shall be required at his hands.

The apostle Paul, after he was converted was very much interested that the churches be kept clean that he was leading, after he enlisted as a soldier of the cross and he proved himself faithful unto the end. When he saw the time had come when he would soon be removed from this world he said, "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is a crown of righteousness laid up for me.

May we strive to that end when the end thereof is life everlasting.

There is a way that seemeth right unto a man but the ends thereof are the ways of death. (Prov. 14:12.)

R. 1, Felton, Pa.

OBEDIENCE

D. L. Williams

Now to the scriptural authority for the covering. Paul, in I Cor. 11, gives the command, but he first prepares the mind for the reception of the command with its design or purpose, by saying: "I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God. Now, he further says that every man praying or prophesying, having his head covered, dishonoreth his head; that is, if he has his natural head covered, he dishonoreth Christ, his spiritual or controlling head; for this is the sense in which Christ is head. He is to govern and control the man. Further: "Every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head;" that is, if the woman prays or prophesies with her natural head uncovered, she dishonoreth the man, her husband; for it is even all one, as if she were shaven. Now, for the woman, to be "shorn" or

"shaven" is as Paul says a mark of dishonor to her head (man) and to have the head covered is even all one that is, it is the same, or it exhibits the same sign or token. So the apostle could, with propriety, say that if the woman be not covered, let her also be shorn.

But if it be a shame for a woman to be shorn or shaven, let her be covered. Now, as it is a sign of dishonor for a woman to be shorn (to have her hair cut off), let her allow it to remain long, and let her also cover it. Now, if she is not covered, it is even all one as if she was shaven; she dishonoreth her head (the man), for she thus makes an open token of shameful conduct; and whatsoever is disagreeable in the eyes of God and his church in one age of the dispensation, is in all ages; for he is the Father of lights, with whom there is no variableness nor shadow of turning.

The professed church may turn and vary, but God does not deviate. Now, there is still more importance attached to this covering. It teaches the woman her subjection to her husband.

Long hair denotes authority or power; so Paul says the woman ought to have "power" on her head because of the angels. Power or authority is a glory to any one; so the apostle says that long hair is a glory to her. But, notwithstanding she is permitted to have this power on her head, she is to be subject to her husband in all things; hence, in token of her submission she is to have a "covering" upon that "power" on her head, and hence the apostle has very properly said, that if she be not shaven (if she wear long hair), "let her (in addition) be covered;" but if she "be not covered, let her also be shorn or shaven." The idea advanced is, that she must exhibit a token of her virtue and submission to her head (husband), by wearing long hair and covering it. The woman is required to wear long hair, and it proves a glory to her, and by it she manifests to the world her virtuous character, and by covering it she is a glory to her husband; "for her hair is given to her for a covering"—that is, it is not "the covering," but it is "for a covering;" just in the same sense that the woman is not

the man, but she is for the man. Paul says: "The man was not created for the woman, but the woman for man." She is not the man, just as the hair is not the covering; but she is "for the man," just as the hair is "for a covering." The covering belongs to the hair, just as the woman belongs to the man—the one is not without the other in the Lord.

Now, as above stated, the woman is to be subject to her husband in all things; not in a part, but in all. The apostle says, "I suffer not a woman to teach or usurp authority over the man." (I Tim. 11:12.)

Again: "Let your women keep silence in the church, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law; and if they will learn anything, let them ask their husbands at home for it is a shame for a woman to speak in the church." (I Cor. 14:34-35.)

Now, in order to peace, quietude, and order in the family, God has placed the man at the head of the family; hence he is the head of the woman, even as Christ is his head, but God is the

head of all things. The man must cut his hair off and uncover his head, in honor to Christ, his head; the woman is to wear her hair long, and to cover it, in honor to the man, her head. Now this covering is to be one suited to the occasion—one that will speak for itself, so that the beholder will understand what it is worn for. A bonnet or a handkerchief is worn for other purposes. It is a garment, and is for the protection of the head; but the "cap" which the church has adopted for this purpose, is expressive of itself, and that it is worn as that covering, that the divine Father has enjoined. Notwithstanding the subjection which the woman is to show to her husband in all things, the husband is to regard her as the weaker vessel, and to love her even as Christ loved the church, and gave himself for it; hence he is to do all that is in his power to render her life comfortable to her, letting his watchful care extend over her as a helpmeet.

It is right for the wife to advise and consult the husband, and it is also right for the husband to consult the

wife; yet in their consultations, if they can not agree it is the wife's duty to submit to her husband if not in violation of God's word, according to God's own purposes. God designed that the union of man and wife should be a blessing to them both, that they might dwell together in joy and peace, so if they will differ in any of their consultations and views, the matter is to be adjusted by the wife becoming subject to her husband; otherwise there would be strifes and contentions, which would render life miserable. The husband is to take the burden and care upon himself, or the principal part of it, that he may extend to her the care and affection that Christ manifested to the church.

—The Vindicator.

HOME

Vernie Diehl

Earthly and heavenly, bad and good homes. What forms the foundation of Christian homes? If there is one word I would use for the foundation it would be love. You say do not leave

out God, not with love as the foundation for "God is love."

Happiness is a stone in building and operation, love and happiness go hand in hand, no Christian home is without it. A Christian home is a happy home. A Christian home includes Jesus. Some one said, "We have lost God out of our hearts, homes, and nations, we've let go of his hand."

The Christian home includes God's word, not to just lay it away on the table or shelf, but get it into our hearts. This is not enough we must obey it.

The Christian home includes one husband, one wife, and children will help to make a home happy. Too many childless marriages. It is ruining our health, homes, country, and morals. Better lay aside our silks, laces, jewels, feathers and all superfluities, and have a Christian home with children. If we cannot bear children we can find little orphans crying for a mother's love. Too many boarding homes, too many wives in public work, too many folks think if they would have a home and children, this would keep them

from their banquets, suppers, dances, teas, etc. Too much hate and deceit and too little love to make Christian homes.

We might have a mansion with every possible worldly comfort and yet not have a Christian home, for this does not bring happiness.

Home makes the man. The home life precedes all others. A virtuous husband and wife is a fine start toward a Christian home, its absence will bring moral ruin.

Home is the place to exercise gentleness, it is one of the first fruits of the Christian spirit, it helps smooth the rough places. Other things to make for happiness in the home are: chastity, duty, faithfulness, honesty, honor, purity, and truth.

There is no home on earth like the Christian home, there we can erect the family altar, read the word of God, learn of Jesus, talk about the church and heaven. Out of such homes go useful men and women. When the home is governed by the Spirit of Christ and the laws of God, happiness will be the result.

What a change there

would be if in each home in this world we would say, like Joshua, "As for me and my house we will serve the Lord." A nation cannot be higher than its homes. There are too many Christless hearts, homes and churches. It is ruining our world.

There is only one thing I would put above the Christian home and that is the heavenly home. All who follow Christ shall soon have the blessing of the heavenly home. We shall have a pure society and pure church in that home. God will be the Father. It will be a sweet, joyful, heavenly and everlasting home.

Let us set our hearts upon it and let us do what we can to make the homes upon earth the image of our heavenly home.

Nokesville, Va.

HEAVEN

M. E. Alltus

"In my father's house are many mansions, I go to prepare a place for you." (John 14:2.) Paul tells us of the third heaven, the Paradise of God, "For we know if our

earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens." (II Cor. 5:1.)

Paul never doubted there was a heaven. He pressed forward and prepared for his home in heaven, as we read, he had fought the good fight, and kept the faith, and was nearing to the end of his course; he told them henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but as Jesus has promised to all that will love his appearing. (II Tim. 4:8.)

John gives us a beautiful picture of heaven in Rev. 21. He "Saw the Holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride for her husband." The streets of God are laid with gold and gates of pearl are made and those beautiful jasper walls. This surely is a wonderful representation of the glory, charm and beauty of heaven itself. The faithful of all ages have a home in heaven and life everlasting, for Christ has promised this

would be our reward.

How much courage it gives us younger ones to press ahead when we see an aged brother or sister as they come to the end of this life, saying like the apostle Paul, they have won a crown of life and a home in heaven, a "house not made of hands eternal in the heaven."

To all the faithful Jesus will say, "Come all blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34.)

He also says, "They shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God." (Luke 13:29.) What a wonderful thing it will be to know each other in that home beyond this vale of tears. Oh, how wonderful it will be to tread the streets of God, where they need no candle light for Christ is the light.

If we trust and obey not even a burden we'll bear, no more trials and sorrow but all will be joy around my father's throne. We are often disappointed in this old world, but we will never be disappointed in heaven. We are looking for that glad reunion, when our

earthly life is done.

In Phil. 3:20, For our citizenship is in heaven: whence also we wait for a Savior, the Lord Jesus. Paul gives us the same idea in Heb. 13:14, "For we have not here an abiding city, but we seek after the city which is to come." Rev. 4:1 we read a second vision or group of visions, that of God's presence in heaven.

The throne set in heaven with the eternal God setting upon it. We find here man does not know yet all God's plans or the way of their fulfillment as recorded in Revelations. But we know that Jesus said, "I go away to prepare a place for you and I will come again and receive you unto myself." "In my Father's house are many mansions." A beautiful picture of heaven, I think, if we are readers of God's word and if we study and meditate upon the sacred passages we find in this precious book, we would strive to live a little closer, better preparing ourselves for the mansion Jesus has prepared which is in heaven.

While we walk the Pilgrim pathway
Clouds will over-spread the sky,
Let us then be true and faithful

So His beauty we'll behold;
Soon the pearly gates will open
We shall tread the streets of gold,
We are bound for that beautiful
city

Our Lord has prepared,
Oh, what a joy that will be
When my Savior I see,
In that beautiful city of God.

In heaven we're told the streets of
gold are laid,

The gates of pearl are made
They need no candles there
For Christ is the light.

If we trust and obey, not a burden
we'll bear,

For He leadeth our souls in the
cleft of the rock.

Where rivers of pleasure I see,
When I am safe within the veil

My portion there will be,
To sing in heaven with

The redeemed throughout eternity.

JOKING PREACHERS

Recently in looking through a bound volume of the Earnest Christian for 1866 and 67, published by B. T. Roberts, Rochester, N. Y., we ran across an article entitled "The Joking Preaching," which we quote. The article was written by Bishop Hamlin and is as follows:

"You speak of wit and humor, of jokes and anecdotes among ministers. Alas, I cannot dwell there. If there be not a speedy end of that, the church is marred,

if not undone. I can only say, 'Keep away from those joking preachers or get them converted to God.'

"Swearing and joking are somewhat different, and the former is reputed more profane; but as to religion, after much experience and observation I have no doubt that they are equally sure to kill religion out of their souls, making the heart, as far as spiritual graces are concerned, a desert waste. A friend suggests a thought, namely: 'When I was young, Methodist ministers were so solemn in all their words and actions that sinners trembled in their presence. But now the most worldly and wicked can meet some of our preachers and play off their jokes on them, as if sure of being received in the spirit of 'Hail fellow, well met.'"

"Is it no too true? O, my brother, let us die rather than contribute one syllable or glance to perpetuate those practices, which are breaking Zion with breach upon breach, and threaten her with fearful overthrow! Let us watch and pray, lest we enter into temptation." Signed, Bishop Hamlin.

For ourselves we are

praising God for one who dared to speak his solemn conviction on that subject. We trust the article reprinted in the Wesleyan may be a warning to many preachers, evangelists who are popularizing a joking ministry. How many evangelists at the present are given to the joke method of preaching and how often have we heard unsaved people say, "He spoils his message by his foolish joking." No sooner does some message of the gospel begin to penetrate the heart than a flippant joke is told and the conviction dissipated in a roar of laughter.

—Selected.

JUST FOR TODAY

Lord, for tomorrow and its needs
I do not pray;
Keep me, O Lord, from stain of sin,
Just for today.

Let me both diligently work
And duly pray;
Let me be kind in deed and word,
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself,
Just for today.

Let me no wrong nor idle word
Unthinking say,
Set thou thy seal upon my lips,
Just for today.

So, for the morrow and its needs,
I do not pray;
But keep me, guide me, hold me
Lord,
Just for today.

Selected, Leroy Dick,
Waynesborro, Pa.

Who hath ears to hear, let him
hear. (Matt. 13:9.)

ADULT SUNDAY SCHOOL LESSON

Jan. 2—Rom. 1:1-32.
Jan. 9—Rom. 2:1-29.
Jan. 16—Rom. 3:1-31.
Jan. 23—Rom. 4:1-25.
Jan. 30—Rom. 5:1-21.
Feb. 6—Rom. 6:1-23.
Feb. 13—Rom. 7:1-25.
Feb. 20—Rom. 8:1-17.
Feb. 27—Rom. 8:18-39.
Mar. 6—Rom. 9:1-33.
Mar. 13—Rom. 10:1-21.
Mar. 20—Rom. 11:1-36.
Mar. 27—Rom. 12:1-21.

PRIMARY SUNDAY SCHOOL LESSON

Jan. 2—The Boy Samuel.
I. Sam. 3:1-21.
Jan. 9—Saul, Israel's First King.
I. Sam. 10:17-27.
Jan. 16—Saul's Sin of Disobedience
I. Sam. 15:1-23.
Jan. 23—David Selected to be King
I. Sam. 16:1-13.
Jan. 30—David and Goliath.
I. Sam. 17:20-54.

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Feb. 6—Saul's Jealousy.
I. Sam. 18:5-11.
Feb. 13—The Love of Jonathan
and David. I. Sam. 18:1-4;
20:1-4.
Feb. 20—David Returns Good for
Evil. I. Sam. 26:1-12.
Feb. 27—A Cripple at the King's
Table. II. Sam. 9:1-13.
Mar. 6—Nathan's Story to David.
II. Sam. 12:1-14.
Mar. 13—Absalom Mistreats His
Father. II. Sam. 15:1-23.
Mar. 20—David's Concern For Ab-
salom. II. Sam. 18:1-17, 33.
Mar. 27—Review.

BIBLE MONITOR

Vol. XVI

March 1, 1938

No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHERE ARE WE?

(As a Nation)

It is apparent to all informed persons that our great nation is in distress. On every hand there is strife, contention, turmoil and unrest. This appears to be the state of most of the nations of the earth at the present time and there seems to be no relief in sight. Folks in general seem to be living from day to day in apprehension of impending calamity. The learned men of our day give various reasons for these conditions many of which are conflicting, so this but adds to the confusion already existing.

Viewed in the light of the Holy Scriptures, this situation points but to one thing, the fulfillment of the scriptures pertaining to the closing up of this dispensa-

tion. We have considerable teaching in the scriptures regarding the "Last Days" much of which is being fulfilled all about us. This disturbed and troubled condition among the nations of the earth calls our attention to a statement in Luke 21:25 where Jesus, in speaking of events preceding his second coming said, "and upon the earth distress of nations, with perplexity." These words of our Lord describe briefly and accurately what is now existing, and he indicated this would precede his appearance "in a cloud with power and great glory." (Luke 21:27.)

As to the cause of these grievous conditions we need not question. It can all be summed up in one little word "sin." Sin has always caused trouble, a fact which the history of the human family plainly reveals. A

little sin causes trouble and naturally multiplied sins causes greater trouble. In accordance with prophecies in the scriptures this accounts for our present dilemma. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Tim. 3:13.) In spite of all the unmerited love and mercy of an allwise Creator manifested in His plans for our everlasting salvation, the human family in general seems determined to live according to "the lust of the flesh, and the lust of the eye, and the pride of life." Since this is their choice, naturally they must suffer the consequences both in this life and in that which is to come.

The history of so many nations has been, sin—greater sin—and calamity. As to our own nation and it's troubles we are fearful that it is traveling rapidly in the wrong direction. Instead of recognizing the causes of our present troubles and removing them, there seems to be a determined effort on the part of those in control to proceed in ways of sin regardless of the consequences. It is certain

we cannot hope to remove the results of sin by continuing in sin, neither can we expect to remedy matters by discontinuing certain sins and committing others, for the result of all sin is trouble.

An inspired man once stated "Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34.) The truth of this statement is varified in history of our own nation. This country was largely settled by Godfearing people. Many of the early settlers came seeking a place of freedom to worship God as they felt that the scriptures taught. They were a class of people that were honest, upright, truthful, benevolent, industrious and thrifty and lived peaceably together. It was largely the descendants of this class of people that set up the government of this nation and those traits of righteousness were manifested in the work that they did. The leaders and lawmakers were largely honest, truthful, upright, sincere and dependable, and naturally they had the respect of those who they served. These traits of righteous-

ness were in evidence in business dealings and affairs in general. Thus this nation was able to reach an exalted position in the world, insomuch that it was spoken of as a "Christian" nation. In this condition our nation became very prosperous, many of the citizens became rich and folks in general began eating, drinking and making merry, and forgot God. When men forget God unrighteousness flourishes. Thus we have had sin abounding on every hand and conditions have been growing worse. This unrighteousness is reflected in all the affairs of our nation. Business men, law makers and government leaders in general, many of them being dishonest, untruthful, deceptive, selfish, living immoral lives, drunkards, cigarette fiends and not respectable citizens. Many of the laws enacted unjust, injustice in the courts, unfaithfulness, vulgarity, and all manner of evil in evidence. This is a shame and a reproach upon our nation and a continuation can only result in calamity. This is indeed a sad situation, and one which we as Christian people

should try to remedy in accordance with scriptural teachings. We can at least clear ourselves of responsibility by living "soberly, righteously and Godly" before our fellowmen and doing all we can to get others to accept the Christ and prepare for his coming.

THE CHURCH IN ALLIANCE WITH THE WORLD

J. F. Britton

The church of Christ cannot compromise, unite and join hands with the world's great system of religion, because their policies, purposes and missions are different, foreign and incompatible to each other. The church cannot join hands and affiliate in efforts for civil righteousness, social regeneration and world betterment; because confederation is condemned by the word of God; and is evidence of the workings of anti-Christ: and because their standards of righteousness or right living are distinct and opposite.

The church holds to a righteousness by faith, made

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possible only through the blood of the cross; and to a right living, made possible through the indwelling of the Holy Spirit. And too, the righteousness the church proclaims is an imputed righteousness. Hence He made Him, who knows no sin; to be sin for us, that we might be made the righteousness of God in Him.

This righteousness is not for our own merits or making; and is not after the law, but it is through real

faith in Christ.

The system of religion that the church advocates and contends for, is an imported holiness, for, "Without holiness, no man shall see the Lord." (Heb. 12:14.)

The reader should note that we are living in an age and time of colossal colusions, and a combination of all-controlling alliances; far-reaching federations and confederations, unions and unionism. The "get-together" idea is everywhere: the very air is vibrating and echoing with it; even the current of public thought is fascinated and pregnant with it.

The following poem illustrates and shows the fallacy and the inconsistency of the church sporting, flirting and affiliating with the world.

She sailed away,
One bright summer day;
On the back of a crocodile.
"You see," said she,
"He's as tame as can be;
I'll ride him down the Nile."

The crock winked his eye,
As she waved them all good-bye,
Wearing her happy smile;
At the end of the ride,
The lady was inside,
And the smile was on the crocodile.

It is sad and lamentable indeed, when the church

goes to riding and sporting with the world in its vanities and frivolities. She virtually thwarts her divine mission; and incapacitates her influence and power in the world. Hence, Paul could well say, "Be not deceived, God is not mocked." (Gal. 6:7.)

It should be remembered that Jesus never practiced and never taught any system of "world betterment." He never advocated any measures of "reform." He never sought to influence kings and emperors on behalf of "better government." He never launched and never gave sanction for the launching of any kind of society for "social uplift." Jesus did teach a new birth. He did advocate an individual regeneration. He did seek to influence rulers and Rabbis, to leave all and follow Him. He did launch the church for the preaching of personal and individual redemption: and to call men to a life separate from a world of sinners.

Therefore a righteousness consisting merely in outward deeds was obnoxious to the Master. He condemned the Pharisees because they were righteous

to be seen of men. He depreciated their gifts of mint and anise and cummin, because they had omitted true inward righteousness and judgment and faith.

Jesus told those long-praying religionists that they worshipped Him in vain, while their heart was far from Him. He told them they were like whited sepulchres; that were indeed beautiful without, but within were full of dead men's bones, and of all uncleanness. He told them to "cleanse first the inside of the cup and of the platter, that the outside thereof might become clean also."

Jesus knew the uselessness and absurdity of reform. He lived in a day when society was corrupt; but He did not suggest a socialistic propoganda. He moved amid in temperance, immorality and vice, but He did not head any temperance societies. He walked in the midst of civil degeneracy, but He did not inaugurate a civil righteousness league.

Thus it is clear and obvious that Jesus's kingdom is a spiritual kingdom; and not a political nor a socialistic kingdom. "But

unto the Son He saith, Thy throne, o God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom." (Heb. 1:8.) Therefore, "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I Jno. 2:15-17.)

Vienna, Va.

WATCH UNTO PRAYER

(I Pet. 4:7.)

Ethel Beck

Sweeter than human sympathy
 A touch of human hands,
 Is to kneel alone with God
 And know He understands.
 Each grief of loneliness I feel,
 Each step of burning pain;
 But, comes His healing presence
 near,
 And all is peace again.
 Alone with Thee, dear Lord, ah yes,
 I glimpse eternity,
 And sense how profitless the hours
 That are not spent for Thee.

Many good articles have

been written on prayer, and yet the subject is not exhausted, but it is a very deep one. There was also a good poem which brought out the thought, that we pray before we go to bed, because we need to confess the day's misdeeds. It also brought out the importance of morning devotion, and how we need to pray for new faith, and strength to live aright. We need God to direct us to guard our mind, tongue, and whole life for the day.

How can we face the dangerous world without prayer, and God's word, as our weapons of power? The prayerless life is a powerless life. Often times people rise too late, not allowing extra time for early devotions or else do it with irregular haste. What can we expect but defeat, during the day, with temptation before us and we are not prepared to meet it. There is a guilty feeling on the soul which makes us linger at a distance from God, and it is no wonder we shrink from duty. It is well to have evening worship when not convenient for the family in the morning, but I somehow can't feel the day is started

right without asking God's direction and help for the day. Even if the family where we abide does not have worship, that does not excuse us from having our own private devotions morning and evening.

If Jesus, the strong man of God, felt it necessary to rise before breaking of the day to pour out His heart to God in prayer, how much more ought we to pray unto Him who is the Giver of every good and perfect gift, and who has promised all things necessary for our good?

Too often we find ourselves asking counsel and help of this one and that one, and as a last resort go to God, when we should go to God first.

When the Lord has given great faith, He has been known to try it by long delayings. It takes a long time for some of us to learn that delays are not denials.

Some saints have continued long in patient waiting without reply, not because their prayers were not in earnest, nor because they were unacceptable, but because it so pleased Him, who gives according to His own pleasure. Perhaps He wills

our patience to be exercised and our faith tried. He is watching in the hard places and will not allow one trial too many. He will let the dross be consumed and then He will come gloriously to our help.

Daniel a man of prayer, had prayed and fasted twenty-one days before he received any reply. Then God sent a messenger to tell him that from the first day his prayer was heard, but the answer was hindered. (Dan. 10:12-13.)

Is prayer ever unanswered? Not if offered in the right way. God answers the general design and intention of His people's prayers, in doing that which is most for His glory and their spiritual and eternal welfare. He sometimes answers with a "no," but we are not always willing to accept that, and keep on praying that our own desires be granted. Lord help, that we may not leave our own petty desires get ahead of Thy will for us. How we do need the Holy Spirit to direct us, for he "also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself maketh in-

tercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Rom. 8:26-27.)

Even though we may greatly desire some certain thing, or be concerned for some one to get well, it is only when we give up our wills, and pray "not my will, but Thine be done," that God can work through us. Then after we have given up our own wills He often gives us the very thing we most desired.

Following are some quotations from others: "Much that perplexes us in our Christian experience is but the answer to our prayers. We pray for patience, and our Father sends those who tax us to the utmost, for 'tribulation worketh patience.' We pray for submission, and God sends suffering, for 'we learn obedience by the things we suffer.' We pray for unselfishness, and God gives us opportunities to sacrifice ourselves by thinking on the things of others, and by laying down our

lives for the brethren. We pray for strength and humility, and some messenger of Satan torments us until we lie in the dust crying for its removal.

We pray "Lord increase our faith," and money takes wings, or the children are alarmingly ill, or a servant comes who is carless, extravagant, untidy or slow, or some hitherto unknown trial calls for an increase of faith along a line where we have not needed to exercise much faith before. We pray for gentleness and there comes a perfect storm of temptation to harshness and irritability. We pray for quietness, and every nerve is strung to the utmost tension, so that looking to Him we may learn that when He giveth quietness, no one can make trouble. We pray for love, and God sends peculiar suffering and puts us with apparently unlovely people, and lets them say things which rasp the nerves and lacerate the heart, for love suffereth long and is kind, love is not impolite, love is not provoked. Love beareth all things, believeth, hopeth and endureth, love never faileth. We pray for like-

ness to Jesus, and the answer is "I have chosen thee in the furnace of affliction." "Can thine heart endure," or can thine hands be strong? "Are ye able?"

"The way to peace and victory is to accept every circumstance, every trial, straight from the hand of a loving Father."

Sometimes after we have prayed for something to come to pass, we think we should do everything we can to bring it to pass, when the thing to do is to trust God for the opportunity and to wait for His time to bring it to pass. It often takes God time to answer prayer. I know it seems hard to wait sometimes, and we think we just must do something to rush it along.

How long shall we pray for a certain thing? Do we not come to a place where we may cease from our petition and rest the matter in God's hands? Someone has said, "Pray until the thing you pray for has actually been granted, or until you have the assurance in your heart that it will be."

Sometimes when we pray for a certain thing for a day, a week, or a month and not

receive an answer, we get discouraged and perhaps cease altogether from prayer concerning it. Let us take for example, "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." (Jas. 5:17-18.)

But we notice in I Kings 18:42-45, how he prayed for rain and then sent his servant to take an observation, he came back with the answer "there is nothing." What would we have done? Would we still have had faith to continue praying? "He said, go again seven times, and it came to pass at the seventh time, that he said, behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, go up, say unto Ahab, prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain." Even though sight gave a discouraging report, he did

not waver.

One thing we do know it is God's will to pray for, and that is for souls to be saved, and we can with assurance pray for them, for "He is long-suffering to us-ward, not willing that any should come to repentance." (II Pet. 3:9.) "Who will have all to be saved, and to come unto the knowledge of the truth." (I Tim. 2:4.) I think perhaps the Christian's greatest joy on earth is to see souls saved.

If someone has felt they have prayed a long time for some unsaved person and wonder if they should discontinue, thinking there is no hope anyway, I want to give some encouraging experiences from the writings of D. L. Moody. "Nothing is more pleasing to our Father in heaven than direct, importunate, and persevering prayer. Two Christian ladies, whose husbands were unconverted, feeling their great danger, agreed to spend one hour each day in united prayer for their salvation. This was continued for seven years, when they debated whether they should pray longer, so useless did their prayers appear. They decided to preserve till

death, and if their husbands went to destruction, it should be laden with prayers. In renewed strength, they prayed three years longer, when one of them was awakened in the night by her husband, who was in great distress for sin. As soon as day dawned she hastened, with joy, to tell her praying companion that God was about to answer their prayers. What was her surprise to meet this friend coming to her on the same errand! Thus ten years of united and persevering prayer was crowned with the conversion of both husbands on the same day."

Yet another instance: "I have heard of a wife in England who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God. Her husband would not allow her to speak to him on the subject, but she could speak to God on his behalf. It may be that you have a friend who does not wish to be spoken with about his salvation. You can do as this

woman did—go and pray to God about it. The twelve months passed away, and there was no sign of his yielding. She resolved to pray for six months longer, so every day she went alone and prayed for the conversion of her husband. The six months passed, and still there was no sign, no answer. The question arose in her mind, could she give him up? “No,” she said, “I will pray for him as long as God gives me breath.” That very day, when he came home to dinner, instead of going into the dining room he went upstairs. She waited, and waited and waited, but he did not come down to dinner. Finally she went to his room, and found him on his knees crying to God to have mercy upon him. God convicted him of sin, he not only became a Christian, but the word of God had free course, and was glorified in him. God used him mightily. That was God answering the prayers of this Christian wife, she knocked and knocked until the answer came.”

Still quoting D. L. Moody, “Mr. George Muller, in a recent address given in

Calcutta, said that in 1844 five individuals were laid on his heart, and he began to pray for them. Eighteen months passed away before one of them was converted. He prayed on for five years more and another was converted. At the end of twelve years and a half, a third was converted. And now for forty years he had been praying for the other two, without missing one single day on any account whatever, but they were not yet converted. He felt encouraged however, to continue in prayer, and he was sure of receiving an answer in relation to the other two who were still resisting the Spirit.”

I'll just mention about another man for whom prayer had been made for forty years, without any sign of an answer. One night conviction came upon him, and in the morning he sent for the members of his family to pray for him, and said his whole life had been nothing but sin—sin.

Surely with these encouraging experiences of others, we can with greater zeal, and earnestness continue in prayer for those still outside the fold. Per-

haps some of our prayers may be answered even after we leave this earth. How it thrills our souls to read of and hear of answered prayers in the lives of other Christian men and women, and it gives us still greater joy to witness our own prayers being answered.

God gives the needed strength and courage for the problems of each day and directs us as to what course we should take when we meet with perplexities.

He answers prayer in the little details of every day life as well as in the greater things, for which, I praise His name. Let us as young people depend on Him to direct our future to His glory, then we know that our lives will be a success. Without His guidance even for a short time, we meet with failure. How sad if we make a failure of life because we didn't seek His counsel. "For with God nothing shall be impossible." ("Luke 1:37.)

We kneel how weak; we rise, how full of power!

Why, therefore, should we do ourselves this wrong,

Or others—that we are not always strong;

That we are ever overborne with care,

That we should ever weak or heartless be,

Anxious and troubled, when with us is prayer,

And joy and strength and courage are with Thee?

Oh, let us pray!

1355 S. El Molino, Ave.,
Pasadena, Calif.

WHAT PART

Should Our Mennonite People Take in This So-Called Soil Conservation Program

This question was sent us by a brother, to be answered in the Question Drawer department. Believing that the answer would mean more to the reader if a number of those who have given thought to the subject would have a part in the answer, we submitted the question to about a dozen brethren and have received the following replies.—Editor, Gospel Herald.

I do not believe that our Mennonite people should take part in any crop destruction or crop reduction program, for the following reasons:

1. A hungry world needs all that we can produce to satisfy their needs. (Deut. 15:718; Prov. 19:17.)

2. My conviction is that the great surplus exists only in the minds of the speculators, and not in the experi-

ence of the common people. (Job 22:8-9.) Personally I have seen truck loads of the best bread, cakes, and buns fed to hogs rather than have effect on price levels.

3. The accepting of money from the government to plow down a crop is not in accord with the teaching and example of our forefathers and will bring a snare, as taught in Prov. 15:27.

4. I fear that behind this so called "soil conservation" there is laid a political intrigue to take away the hard earned and much-cherished liberty of the American farmer. We can have no part in a smoke screen, as it appears to be. Should our liberty be violently removed we as brethren in the Lord must submit without returning violence. On the other hand may we not voluntarily sell this liberty for a mere stipend of devalued currency.

My prayer is that we may not nibble at the bait (Government subsidy) until we have the hook (Government Control) firmly imbedded in our jaw, and we are led whither we would rather not go.

Marvin Ruth,
Hatfield, Pa.

Thanks be to God for the best government in the world. To appreciate does not necessarily mean to participate in all forms of government activities which is of the world.

To participate indicates in favor. Therefore we should consider every act, whether natural or spiritual, by the light of God's word and how it will affect our future. (I Cor. 10:31.)

Soil erosion is a substitute for the A.A.A., which was invalidated by the Supreme Court. If six of the nine judges of the highest court in the United States thought it too extravagant for the good of all concerned, then how much more should the church be careful not to violate the two vital principles (unfairness and extravagance) of Christianity for its substitute, (soil erosion).

Its purpose is three-fold:

1. To give the unemployed work so they might support themselves. This is both good and Biblical. (II Thess. 3:8; Eph. 4:28.)

2. To give relief to the farmer. In theory, alright; for high-priced machinery and labor vs. low-priced product. This is a problem.

In principle it is wrong. Because—

- (a) It is a violation of II Cor. 6:14-8. — The unequal yoke.
- (b) It is a violation of Gen. 14:21-24; 3:19. — Thrift.
- (c) It is a violation of Matt. 6:30-34. — Faith in God.

3. To preserve the earth for some future date.

A violation of II Pet. 5:13.

In conclusion, may we continue to pray for our rulers, that they rule in the fear of the King of kings and Lord of lords and with a consciousness that they too must give an account of every deed done in the body whether good or evil.

Lewis S. Martin,
Maugansville, Md.

I see very little difference in the soil conservation program, the killing of pigs, the curtailing of wheat acreage, the plowing under of cotton or any other similar measures. Many people will now look back at the act of killing pigs as next to criminal, and in my mind, the other acts are very closely related to it. From the government angle the object of all of them is largely political,

and from the farmer's angle it is to try to get something for nothing.

My reason for not participating in these acts is: (1) because of their political nature; (2) because they are communistic in principle; (3) because, if there is any benefit, the land owner gets it and the poor renter gets nothing.

In conclusion, we as Christians ought to be very careful and not allow ourselves to become entangled in these things to the extent that it might involve us in a case of uprising of any kind.

J. C. Frey,
Archbold, Ohio.
Sel., Gospel Herald.

NEWS ITEMS

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation, met in regular quarterly council February 12th. Bro. D. W. Hostetler opened the meeting by reading the fourth chapter of Ephesians and led in prayer. Then Bro. Abe Miller took charge and moderated the meeting.

The delegates to District Meeting were elected as follows: Bro. D. W. Hostetler, Bro. Harvey Throne and Bro. Chas. Smith.

The deacon brethren gave the

report of the annual visit. They found all in peace and union. Then Bro. Hostetler gave us some wonderful abmonition.

We decided to hold our love feast June 11th, to which every one is heartily invited.

All other business that came before the meeting was disposed of in a peaceful way.

Mary Miller.

NOTICE

We now have the mailing list reprinted and the date that appears on your Monitor wrapper indicates when your subscription expires. There are a few whose subscription expired Jan. 1st, that we have left on the list feeling that they expected to renew. If the date on your slip is January 38, your subscription is past due. Please send in your renewal at once if you wish the Monitor to continue coming.

Elsewhere in this issue you will notice a selected contribution from the Gospel Herald which we feel is worthy of our consideration. It is encouraging to know that there are others who recognize the danger of these deceptive, entangling alliances and are throwing out warnings about them. We are living in days when we should remember at all times the scriptural injunction, "Watch and pray, that ye enter not into temptation."

We appreciate very much the steady flow of manuscript that has been coming in to us for some time. It may not appear in print so promptly but we will need it later

on, so keep it coming right along.

—Editor.

REAL SUCCESS

It is good to succeed,
But it's better by far
To show by the deed
Just the man that you are.
Though the victory's sweet
When the battle is done,
Are you proud to repeat
How your triumph was won?

Were you fair, were you true,
As you struggled along
Or does triumph mark you
As just brutally strong?

Do you win in a way
That is free from all shame?
What do other men say
As they mention your name?

Did you openly fight?
Were you brave enough there
Not to turn from the right
In your hour of despair?

Selected, A. G. Fahnestock,
Brunnerville, Pa.

SOME ONE HAD PRAYED

Grace Noll Crowell

The day was long, the burden I had
borne
Seemed heavier than I could
longer bear,
And then it lifted—but I did not
know
Someone had knelt in prayer.

Had taken me to God that very hour
And asked the easing of the load,
and He,
In infinite compassion, had stooped
down

And taken it from me.

We can not tell how often as we
pray

For some bewildered one, hurt
and distressed,

The answer comes—but many times
those hearts

Find sudden peace and rest.

Someone had prayed, and faith, a
reaching hand,

Took hold of God, and brought
Him down that day,

So many, many hearts have need
of prayer—

Oh, let us pray.

Selected, Ethel Beck.

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LIFE

We notice in looking through the scriptures that we have three kinds of life mentioned.

Natural life, spiritual life, and eternal life.

It is the constant desire of every person to live a healthful life, and to live all the allotted time God has allowed them here on earth.

We have physicians that people go to for advice, medicines and operations, that they might live.

We notice how people will go on a diet, how they will eat certain things, and leave others alone in order to keep

on living.

But, with all this, people die, and the flesh returns to dust.

Second, we want to take notice of the spiritual life. (St. John 3:5) "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

So we see we must be born of water, and of the Spirit to enter the kingdom of God. When we have complied with this, then we start to live that Spiritual life.

Jesus is the Physician for those that are spiritually sick. (Matt. 9:12) "But when Jesus heard that, He said unto them, they that be whole need not a physician, but they that are sick."

Now we find there is a certain kind of food for the spiritual man or woman. (John 6:35), "And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger and he that believeth on Me shall never thirst."

Our earnest desire is that we might be as much concerned about our spiritual life as we are our natural life. We have the word to go to when we become weak.

If we study and abide by it, it will make us strong spiritually.

We should so cultivate within ourselves a desire to study the work every day, for the spiritual needs food as much or more than the natural.

Third: Eternal life. (I John 2:24-25), "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life'."

ALONE

It is human to stand with the crowd, it is divine to stand alone. It is man-like to follow the people, to drift with the tide: it is God-like to follow a principle, to stem the tide.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me,

but all men forsook me," wrote the battle scarred apostle in describing his first appearance before Nero to answer for his life, for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone, and of the lonely way His disciples should walk He said: "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

Of their treatment by the many who walk in the broad way, He said "If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you."

"The church in the wild-

erness" praised Abraham and persecuted Moses. "The church of the kings" praised Moses and persecuted the prophets. "The church of Caiaphas" praised the prophets and persecuted Jesus. "The church of the Popes" praised the Savior and persecuted the saints, and multitudes now, both in church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortunes and friends and life itself.

Sel., Audrey E. Peetz,
Louisa, Va.

WHY AM I A DUNKARD?

P. C. McGuire

For a long time I have been thinking of writing on this question. In the last year or so I have been asked "Why did you join the Dunkards?"

Well, when I was a boy of

17 or 18 I lived in a community with six different denominations. Mother's church was the United Brethren. When six years of age I heard her say, I believe the Dunkard church is the nearest right. At seven years of age I had no mother, but those words still ring in my ears, and I have wept many times that mother could not join the church of her choice.

I attended all of those churches. In the winter time one would start, as they called it, a revival. It would last three or four weeks then another would start and so on, the whole winter. When about seventeen I became curious to know which church was closest to the Bible, or the word of God, so I began to set up and take notice. There was a little log church called the German Baptist or by many people, the Dunkard church, with only about ten members who never made a big noise, and I heard one man say he would just as soon have their word as their note—they were honest.

They had preaching every four weeks and I began to attend their meeting in the

little old log church, as many people called it. Then I commenced to read the Bible and I attended a love feast about six miles away. I did not go there to have a good time, as some did, I went to see and to hear. On the way home I began to study and mother's words began to ring in my ears again, "I believe this church is the closest to God's word." So I began to read and spell together, as my school days were few. When eighteen I made up my mind to go to the council and join with the old fashioned Dunkards, as so many people call them.

This was a hard thing at the time as there was a secret organization started in the community at that time and made a drive to get everybody in the order, especially the younger men. I was asked to come and go along with the crowd, and the church asked me not to join any secret orders, and I never have and never will, as I have seen the fruits of them all.

The question has arisen many times "Why did you join that old foggy church?" I try to give my reason for doing so. First I had faith in the church, (Heb. 11:6,

Mark 16:16). Next repentance (Matt. 3:2, Mark 1:15, 6:12, Acts 2:38, 3:19).

Get away from these worldly organizations where the devil is trying to drag the people down to ruin.

Baptism, (Mark 1:4, Luke 3:3, Acts 2:38) triune immersion to honor the God-head, three in one, the Father and of the Son and of the Holy Ghost. To honor the three there must be actions face forward as He bowed his head and gave up the ghost. Much more can be said, but I must hasten on.

Feet washing (John 13:4-17, I Tim. 5:10) which so many people can not understand when Jesus came to Peter and he refused to have his feet washed. Jesus says to Peter, if I wash thee not you have no part with Me. Now, dear people, if Peter could have no part with Christ, how can we get by with not washing one another's feet? Has the Bible changed? No!

The Lord's Supper. (Matt. 26:21-23, Mark 14:18-20, Luke 22:20, John 13:2, 4:26-28.) So many people cannot see the need of having a supper in the church. They argue that the bread

and wine is the supper. I never could see it that way. When Jesus had dipped the sop he gave it to Judas. It is plain to me there was a table there, and there were dishes on the table in the evening, not in the morning or forenoon.

This supper is to point us to the great marriage supper of the lamb when Christ comes to take His bride, which must be pure. The church must be pure and clean, not full of malice and hatred and jealousy, not a church with its worldly amusements and all the worldly fashions in it. But must be pure and have the wedding garment on instead of all the worldly fashions it can carry.

The holy kiss. (Rom. 16:16, I Cor. 16:20, II Cor. 13:12.) I gave this a lot of thought before I could grasp the full meaning. The holy kiss or kiss of love, and should be a token of love. The first church I joined taught and practiced this token of love until the turning point came, then with a great many other things it took a back seat and is not practiced any more. I am sorry indeed for those changes.

The church slipped away from us and I thought my church was gone, but by some means I got hold of a Monitor and found it still existed.

I am not near through, but am going to stop for this time. I am only so glad the Dunkard church is still alive and growing. I do love to read the Monitor.

Bro. A. G. Fahnestock's fine article, "The Good Old Paths," did me a lot of good. When things seem impossible, we must take them by force.

Rockwood, Pa.

TODAY

Mrs. E. M. Alltus

I wonder how many we gave a cheerful greeting as we passed along? Were we selfish, pure and simple, as we rushed along our way, or is someone mighty grateful for a deed you did today?

Can you say tonight in parting with the day that's slipping fast that you helped a single brother of the many that you passed? Did we waste the day or use it; Was it well or poorly spent? As you close your eyes in

slumber do you think God would say, "Well done, press on."

Are we scattering thorns or roses, as we journey along our way? Do people ask for blossoms of kindness and patience and prayer, or shrink from your sharp words so thorny, and cold glances so hard to bear.

Now, dear ones, pause and glance backward o're the pathway your footsteps have trod, and see if the seed we are sowing has come from the garden of God.

Remember we are only His stewards and God expects our best for each and every day.

When Christ comes to check up, let us have so lived that our work will be well done, and when we are called to give an account of our deeds, both good and bad, we'll not hear, "I never knew you; away and out of my sight," but a much more welcome greeting when our blessed Savior will say to His faithful servants, "You have fought a good fight, I have a mansion, a house not made of hands, eternal in the heavens, awaiting you. Enter thou into the joy of our Lord.

Modesto, Calif.

OUR PAST SALVATION

Harry L. Junkins

In Acts 10:34-36 we find this language, "Then Peter opened his mouth and said of a truth I preceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with Him." Then we are all accepted of him if we comply with the conditions. Believe on the Lord Jesus Christ and thou shall be saved. Who? Any penitent sinner that believes that God means what He says, and acts accordingly.

When the Philippian jailer believed on the Lord Jesus Christ after Brother Paul had spoken unto him the word of the Lord Jesus Christ he took him, yet that same hour of night after he had made proper restitution by washing the same stripes he had made on Paul the evening before. Thus he had brought forth the fruits meet for repentance then and then only Brother Paul saw fit to baptize him, and he at once began to act as a child of God. He brought them into his house and sat

meat before them and rejoiced believing in God with all his house.

Did the jailer become a child of God? When was he made a joint heir with Jesus Christ? How had he a title to an incorruptible, undefiled and unfading inheritance? How was it brought about?

It began the instant that he believed with his heart and confessed with his mouth Jesus as his Lord and began to undo with his own hands the things he had done wrong. Was he justified from all his sins? When had he peace with God, who made it possible for God and man to meet on the terms of peace. Jesus Christ on the Cross. What did it cost man, for we find in Eph. 2:8-10, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works. Lest any man should boast for we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them."

R. 1, York Springs, Pa.

By one offering he hath perfected forever them that are sanctified." Heb. 10:14.

He hath appeared to put away sin by the sacrifice of Himself. Christ was once offered to bear the sins of many. Heb. 9:26-28.

Christ died for our sins, according to the scriptures. I Cor. 15:3.

ADULT SUNDAY SCHOOL LESSON

Jan. 2—Rom. 1:1-32.
Jan. 9—Rom. 2:1-29.
Jan. 16—Rom. 3:1-31.
Jan. 23—Rom. 4:1-25.
Jan. 30—Rom. 5:1-21.
Feb. 6—Rom. 6:1-23.
Feb. 13—Rom. 7:1-25.
Feb. 20—Rom. 8:1-17.
Feb. 27—Rom. 8:18-39.
Mar. 6—Rom. 9:1-33.
Mar. 13—Rom. 10:1-21.
Mar. 20—Rom. 11:1-36.
Mar. 27—Rom. 12:1-21.

PRIMARY SUNDAY SCHOOL LESSON

Jan. 2—The Boy Samuel.
I. Sam. 3:1-21.
Jan. 9—Saul, Israel's First King.
I. Sam. 10:17-27.
Jan. 16—Saul's Sin of Disobedience
I. Sam. 15:1-23.
Jan. 23—David Selected to be King
I. Sam. 16:1-13.
Jan. 30—David and Goliath.
I. Sam. 17:20-54.

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Feb. 6—Saul's Jealousy.
I. Sam. 18:5-11.

Feb. 13—The Love of Jonathan
and David. I. Sam. 18:1-4;
20:1-4.

Feb. 20—David Returns Good for
Evil. I. Sam. 26:1-12.

Feb. 27—A Cripple at the King's
Table. II. Sam. 9:1-13.

Mar. 6—Nathan's Story to David.
II. Sam. 12:1-14.

Mar. 13—Absalom Mistreats His
Father. II. Sam. 15:1-23.

Mar. 20—David's Concern For Ab-
salom. II Sam. 18:1-17, 33.

Mar. 27—Review.

BIBLE MONITOR

Vol. XVI

March 15, 1938

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHERE ARE WE? (As a World)

"The earth mourneth and
fadeth away, the world
languisheth and fadeth
away, the haughty people of
the earth do languish. The
earth is defiled under the
inhabitants thereof; because
they have transgressed the
laws, changed the ordinance,
broken the everlasting
covenant. Therefore
hath the curse devoured the
earth, and they that dwell
therein are desolate: therefore
the inhabitants of the
earth are burned, and few
men left." (Isa. 24:4-6.)

If Isaiah were living to-
day he could hardly describe
more clearly the condition
of the world than he does in
these lines which he penned
so many years ago. Evident-
ly we have reached the stage
in this dispensation that the
human family had reached

in the dispensation that
Isaiah lived. You will notice
that he not only describes
the condition that existed
but gives the reason why it
did exist, "Because they
have transgressed the laws,
changed the ordinance,
broken the everlasting cove-
nant." When we make a
comparison of human con-
duct in general in our day
with what the New Testa-
ment teaches we are made
to believe the cause of the
present dilemma of men is
the same as in the day that
Isaiah lived. In the same
chapter from which we
quote Isaiah points out that
his generation was facing a
day of certain calamity,
judgment and punishment
upon the host of high ones
—the kings of the earth, and
all those involved in evil do-
ings.

The present generation
could profit by studying the

book of Isaiah and applying it intelligently and wisely if they would but do so. Paul in writing to the Corinthian brethren points out many of the sins of the Israelites and the penalties that followed and then admonishes them thus, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11.)

The present delemma of the world is indeed alarming. In all nations there seems to be a determined trend away from God and his inspired word left on record for the enlightenment and guidance of the human family. Because of this the world is traveling downward toward certain destruction at terrific speed. Jealousy, hatred, war, immorality, profanity and vulgarity invariably lead downward. If this is "civilization," then, civilization is doomed. But why is it that this condition has developed in the nations of the earth? In the light of scriptural teachings there appears to be but one reasonable answer; there appears to be a vast program of god-

lessness at work in the world. This is in evidence among all nations and kindreds and tongues. The apostle Paul writes at one place of "the spirit that now worketh in the children of disobedience;" at other places in the New Testament we are warned about the "spirit of antichrist." Evidently it is this spirit that is working in the world resulting in these deplorable conditions.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, let us break their bands asunder, and cast away their cords from us." (Ps. 2:1-3.) This passage of scripture is strangely suggestive of present day occurrences. The violent activities of godless people, the vain and empty reasonings and theories, the unholy alliances of kings and rulers against God, his word and Christian people are suggestive of the spirit of antichrist which appears to be leading up to a planned culmination as the scriptures prophecy. It is alto-

gether possible that this chaotic condition could bring into existence the "beast" spoken of in Revelations, having seven heads and ten horns. The beast arrayed with horns and crowns might allude to rulers of the various nations who have their power united in one body presided over by a vicious, contemptuous, despotic being (world dictator).

In Rev. 13, it reveals many things on this matter. One point of interest is this; "and power was given him over all kindreds, and tongues, and nations." (V. 7.) Among the rulers of the nations today there is an unsatisfied thirst for power, power, power! Even the dictators who have their respective nations cowed into slavish servitude, are not satisfied, but are reaching out after more power.

Another point of particular interest is, that on the heads of this beast is the name of "Blasphemy." (V. 1.) This suggests to us the last stage of godlessness in the nations of the earth; an impious, profane mockery of God and sacred things; an abandoned irreverence for the Creator and sus-

tainer of all things; a contemptuous denial of the eternal power and Godhead of God. It is an alarming fact, but surely the nations of the earth are swiftly approaching this stage.

Naturally, Satan the deceiver of individuals and nations is the motivating and energizing power back of this immense program of godlessness. Rev. 13:2, tells us that the dragon (Satan) will give the beast his power, and his seat, and great authority. This, no doubt accounts for the rapidity with which this philosophy of godlessness is sweeping through the nations of the earth.

This is a serious matter and one with which we all are dealing. To the extent that we yield to the unscriptural programs and practices of rulers, organizations and societies of men, to that extent we are apparently coming under the power and control of the beast. There is but one avenue of escape from this impending calamity. That is by having our name written in the Lamb's book of life and living day by day as the scriptures teach. (Rev. 13:8.)

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NOTICE

It has been decided to hold the 1938 General Conference of the Dunkard Brethren church at Rhoades Grove, between Greencastle and Chambersburg, Pa. The date will be from May 28th to June 1st.

It will be remembered by some of our folks that our 1930 General Conference was held at this same ground. The place has been very much improved since

that time so as to provide better accommodations for our meeting. It is not too early to plan and pray for the success of this annual gathering that much good may result therefrom.

Committee:

A. G. Fahnestock

L. B. Flohr

L. W. Beery.

FISHERS OF MEN

J. H. Beer

(Mark 1:17) "And Jesus said unto them, come ye after me and I will make you to become fishers of men." When Jesus walked by the sea of Galilee He saw Simon and Andrew, his brother, casting a net into the sea for they were fishers. Jesus said, come after Me and I will make you fishers of men. Conversion is most fully displayed when it leads converts to seek the conversion of others.

The great question is not so much what we are naturally, as what Jesus makes us by His grace, and we can by following Jesus, be made useful in His kingdom. We must be separated

to Him that we may pursue his objects. We cannot follow him unless we leave others. (Matt. 26:24) "No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." We must belong to him that his design may be our design, we must abide with him that we may catch his spirit, the closer our communion with Christ, the greater our power with souls.

We must obey him that we may learn his methods, and teach what He taught. (Matt. 28:20) "And teach as He taught." (John 7:16-17), "My doctrine is not mine, but His that sent me; if any many will do His will, he shall know the doctrine whether it be of God or not." (Paul I; Thess. 2:4-5) "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is our witness." We must copy His life, that we may

win blessings from God, for God blesses those who are like His son. (Something to be done by Him.) I will make you. On following Jesus we secure our education for soul winning, by our discipleship the Lord makes us fit to be used. True soul winners are not self-made, but Christ-made.

Jesus said, I will make you fishers of men. By His spirit He qualifies us to reach men, the Spirit comes to us by keeping close to Jesus. (Zech 5:6) "Not by power or by might, but by My Spirit saith the Lord."

A gentleman watched a man fishing one day, "You manage it cleverly, friend. I have passed a good many below who don't seem to be doing anything." The old man lifted himself up and stuck his rod into the ground. "Well, you see, sir, there are three rules for trout fishing, and it's no good trying if you don't mind them. The first is, keep yourself out of sight. The second is, to keep yourself further out of sight; and the third is, keep yourself further still out of sight."

The poet says, if self must be denied and sin forsaken

quite, they'd rather choose the way that's wide and strive to think it right. There are hundreds of church members who think the preachers sole duty is to provide them with predigested religious food being themselves relieved of the process of mastication and digestion. That's the reason so many die of fatty degeneration of the soul. The thousand make-shifts the people now use in place of the atonement may be good in their place but their place is not here. I want to make it clear to you that Jesus said, I will make you to become fishers of men. You can't substitute for the atonement of Jesus Christ. If I am misunderstood, I think it's because you don't want to understand. The road into the kingdom is not by university, the gymnasium or social service, but by the blood red road of the cross of Christ.

Denton, Md.

PRIDE OR PROUD

E. J. Reece

Pride, and proud has been defined as undue self

esteem; conceit; haughtiness; overbearing; disdain. Jesus named pride as an "evil," and classed pride with such evils as adulteries, fornication, murders, thefts, covetousness, wickedness, deceit, lascivious, an evil eye, blasphemy, foolishness, and that they come from the heart of men. (See Mark 7:21-23.)

The above teaching is from the Master, Christ, telling us where pride is from and giving us its classification.

The apostle John says, the lust of the flesh and the lust of the eyes, and "pride" of life is not of the Father, but is of the world. (I John 2:16.)

The wise man Solomon says, "These six things doth the Lord hate, yea, seven are an abomination unto Him; a proud look, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked imaginations, feet that be swift running to mischief." (Prov. 6:16-18.) "Every one that is proud in heart is an abomination to the Lord." (Prov. 16:5.)

The apostle James tells us, "God resisteth the proud, but giveth grace unto the

humble." Then why be proud?

The apostle Peter taught the same as James did, that God resisteth the proud, and giveth grace to the humble, and then says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." Thus knowing God's attitude toward the proud, would it not be wise, and very prudent for all professing Christianity to take a good look at themselves through the words of inspiration and see if there is pride in the heart, for if there is, it is bound to peep out—hard to conceal because pride has so many ways in manifesting itself, not only in the adornment of the body, as some think; however its wonderful how pride is manifested in dress, and the adornment of the body, often it is said: it don't matter how you dress, just so the heart is right, unmindful of the fact, that actions often speak louder than words.

As it was in the case of the prophet Samuel, and King Saul, when Saul said he had obeyed the voice of the Lord; the bleating of the sheep and lowing of the

oxen spake louder than King Saul.

One time after the minister had given a sermon on the dress question, a fine fashionable dressed lady congratulated the preacher on his sermon, also stating, I don't want you to think I am proud, because I dress as I do. The preacher called her attention to a cow in a nearby pasture, which had a big yoke on her neck, then said, that yoke don't just say that cow is breachy, no, but it indicates that there is something behind it or she wouldn't have it on.

As for actions speaking louder than words I have conversed with ministers that claimed to be against musical instruments in worship yet they used them in their worship, singing to them just the same as the modern church men do, preach against, practice with. So what they do speaks so loud I can't hear what they say.

Again pride is manifested in traveling, coming and going. In Isa. 3:16 the prophet speaks of the daughters of Zion, saying they are haughty, and walk with stretched forth necks and wanton eyes, walking

and mincing as they go, and making a tinkling with their feet. Do you think they were proud? Some think they were. Read verse 17 and note what the Lord will do with them.

What about traveling up and down the highways in cars as fine and fashionable as skill can make, or money can buy; some say they are built for comfort and service while some can see more than comfort and service. Comfort and service can be found in plain cars.

Just as comfort and service can be found in a plain built church house, and I am made to believe that there is more comfort and service, I mean to the Christian man or woman, than in those fine fashionable, modern church houses. But if I should thus speak to some people. I might offend against the generation of their children. (Psalms 73:15.)

Another way pride is manifested, adverse teaching, "If any man teach otherwise, and consent not to wholesome words, even the words of the Lord Jesus Christ, and the doctrine which is according to Godliness, he is proud." The

above scriptures I believe to be very true, that any one that would teach different to Christ who says he isn't proud. End of the proud: "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." (Mel. 4:1.)

Fairview, Mo.

SIGNS OF THE TIMES

Vernie Diehl

The following are clippings from different writers:

There was a time which even young grandparents can recall when an honest attempt was made to keep the good and the bad apart. Now virtue and vice walk hand in hand, and in our moral blindness we "don't know which from t'other."

There are many aspects of the attempt to obliterate the sense of sin, by covering the skeleton of vice under the shroud of noble purpose and good intentions. The hungry man that steals

justifies himself in taking of the abundance of another to satisfy his want. There is the popular magazine or films which assays an ounce of moral to a thousand tons of sin. Boldly abbreviated costumes are recommended and worn because tan is beneficial. The clean dances put on by the church for the young people are all right when opened by scripture and prayer. We move in vicious circle, to, when we drink that we may raise taxes, with which to care for those ruined by drink. "Woe unto them," warns the prophet Isaiah, "that call evil good and good evil.")Isa. 5:20.)

One of the most powerful instruments for influencing human life ever devised by man is being used with appalling effect today to undermine the morality and noble ideals of millions of people. There are 20,500 movie theaters in America. Between 73,000,000 and 75,000,000 people attend them every week. And 11,000,000 of these are under 14 years of age. 17 per cent of the truant and behavior problems, boys state that movies have made them want to run away from

school.

Forty-nine per cent of 110 criminals say that movies gave them the desire to carry a gun, 25 per cent of 117 delinquent girls indicated the movies were a cause of their delinquency, and 49 per cent of 252 girls in one state training school said that the movies made them want to live a fast life. These cover only those whose delinquency and crime have come to the surface. The United States Department of Justice estimates that the crime age is nineteen years. Youthful crime is the despair of the authorities and is growing worse.

The modern photo play constitutes a powerful evil which is steadily and surely destroying all the finer things of American social life. Strange as it may seem the pagan outlook on life and destiny is rapidly supplanting Christianity throughout the civilized world. Even in America, land of the Puritans, the ancient faith in revealed religion is rapidly departing. We see evidence of this in the popularity of sports and brutal prize fights, in the flood of de-

bauching literature, in the exaltation of beauty and promise above intellectual and moral greatness, and in the absence among the masses of any real hope in a future life.

The second night of paganism is settling down upon the world. But there is a brighter side to the picture. This hour of deepest moral darkness just precedes the coming of Christ.

Where are modesty and morals? Women frequent the public houses, they openly indulge in intoxicating liquors, they set the example for babes and sucklings to become cigarette fiends, feminine lips laughingly blaspheme the name of God and with swaggering ease adopt the language of the profane. Men and women and boys and girls intermingle with almost equal familiarity, and social diseases are reported to be on the increase.

Our educational institutions take in pure lovely lasses and Christian lads and at the expense of careless, sleeping, Christian taxpayers, make them into scoffers, infidel sophists who ridicule the Bible and extol the merits of mere men.

With 1,350,000 of our girls and young women employed as barmaids and "bar-room bait," what may we reasonably expect as a by-product? Dare we look complacently to the future, thinking that such environment will insure an ideal training for home making and staid motherhood.

Alcohol is the devil's substitute for the gospel of Christ. The saloon and the church are opposites. It is the so-called moderate use of strong drink, and the free use of the milder alcoholic drinks that are chiefly responsible for the immorality, crime, etc., that exists. The man who drinks until he becomes helpless is an object of pity, but he is comparatively harmless. The man whose nobler instincts and moral sense have been blunted by small doses of alcohol, but who is able to walk our streets and mingle in society as a sober man, is the one that is to be feared. It is to this class that immoral acts and crimes of impulse are usually traceable. My safety and your safety depend upon total abstinence on the part of all.

Discipline must be re-established in the American

home. The father who thinks to much about golf to care what his son is doing, the mother who is so eager for bridge that she pretends to believe that her daughter in a parked car beside the roadway, is merely engaged in a bit of harmless petting, must recast their ideas, or realize that they are unable to govern the human beings for whose existence they are responsible.

There are persons scattered over all the earth, who read in these changes a definite message. These events are like sign posts marking out a highway over which one has not before passed, yet he knows his approximate position by these waymarks.

Men will do their utmost to turn the tide of hate, to crush the giant war, but all to no avail. (I Thess. 5:3), "For when they shall say peace and safety: then sudden destruction cometh upon them."

We are on the verge of that eternal world where all is truly peace and safety; now man's lot is troublous and insecure.

Happy is that man who so lives from day to day that

he is prepared at any moment to lay down life's responsibilities and enter the joys of a new existence. Yes sir! I know what the world is coming to. We are hastening toward—the end.
Nokesville, Va.

NAKEDNESS, HEATHENISM AND HELL

Go Together According to Stonecipher

History is definite in pointing to the condition which leads to a state of heathenism. The road is exactly the way in which many in America are traveling today, and this nation is not as far from that condition as many of our university professors would have us believe.

God's words say that in the last days there shall be a falling away.

Statistics show that fifteen thousand churches have been closed in America in one year, because of lack of support.

Further evidence of this condition is the trend to nakedness. There is more and more a disposition leading to immorality by way of

appearing in public in nakedness. The don't care attitude is dangerous and a trick of the devil. The condition of nakedness is referred to in modern terms such as recreation, freedom of exercise, sun bath, and other phrases of which the powers of hell are the authors or instigators.

The establishment of more than 400 nudist camps throughout the United States in the past ten years, with the decline in the church attendance and support, is substantial proof of the back to nature movement. This moral cancer is sapping out the very life of this nation, just as surely as the physical cancer eats away and destroys life in the human body.

Many students of the Bible believe that all heathen races and people are descendants of those who drifted away from God, and the influence of God's people and refused to live according to God's laws.

Many people of high places and holding responsible positions, in the educational, industrial, and social life of this nation are infected with this moral decay, and some are members

of these nudist camps.

The truth is that every person that exhibits their physical person in such a manner in public, though they are mental giants in their chosen profession, they are moral lepers and are fit subjects for a penal institution, and ought not to be allowed to run free. It is this type of mental breakdown that leads to destruction, that causes many murders of innocent children and young girls.

Parents who permit their daughters to run the streets half naked, are inviting rape and murder. Our daily papers are continuously carrying the story of some terrible crime committed upon innocent little girls, who have neither the knowledge or strength to protect themselves against the attacks of such beasts and according to God's word their blood will be upon the hands of guilty parents, who know better and refuse to live and teach their children to live within the bounds of God's laws.

There has recently been brought before the courts of Howard county, two or three cases where charges of attack or improper ad-

vances have been made against little girls. And let us remind you that as in drunkenness, theft and other crimes, there are many such occurrences that never reach the courts.

Every parent who refuses to take a definite stand against this public nakedness, is hell bound, and they that teach their children to travel the broad way, shall reap the reward. Romans 6:23: For the wages of sin, is death.

Unless people repent and turn to God, and teach their children the way of righteousness, some will have their daughters brought to them cold in death. Others will come home in the early morning hours in complete nakedness, after having suffered the ravages of some human beast.

It has not been long since the unconscious form of one of the daughters of our city was picked up from the street pavement, rushed to the hospital in an effort to save her life, but too late, she went to the undertaker and to the cemetery apparently the victim of some heartless and no doubt drunken murderer.

There is only one way

that murderers, gamblers, thieves and robbers may be lifted out of and above such crimes, and that is the teaching of the forgiveness of sin, through the word of God.

God's love in the hearts of men, stops stealing, robbing, murdering, drunkenness, and makes your children safe, your money safe, your job safe, your home safe, and your life safe.

May God help the parents to realize the danger in nakedness and cause them to dress their daughters modestly. We have a humane society that used to cause the arrest and conviction of people who tied their horses to a hitch rack on a cold day and failed to put a blanket over them to keep them warm. But mothers in our town can let their little daughters go to school and up town on a cold snowy day without any stockings or underwear to cover their nakedness from their hips to their ankles, and because it is the style which is of the devil no arrests are made. Our humane society fails to see that a child deserves as much care as a horse.

We see more nakedness in public and less modest

dressings, we see less smiles and more hard drawn faces, we hear more swearing and less singing, more filthy conversation and less clean speaking.

There is more drinking, gambling and cigarette smoking. Such is the way that leads to destruction. Hell hath opened her mouth without measure to receive them at their coming. (Revelations 21:7-8) ..“He that overcometh shall inherit all things, and I will be his God and he shall be my son.

“But the fearful and unbelieving, and the abominable and murders and whoremongers and sorcerers and idolators and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.”

Lighthouse Mission,
1420 N. Indiana Ave.,
B. H. Stonecipher
Sel. Lucy Klepinger.

THE VEIL

Wm. Crowl

In order that we may better understand our subject we must understand primi-

tive practices, and the relation in which the woman stands to the man, or the wife to the husband. In Genesis 3:16 it shows where God placed the woman. It says, “Thy desire shall be to thy husband, and he shall rule over thee.” Paul in I Cor. 14:34 says, “They are commanded to be under obedience, as also saith the law.” I Peter 3:5-6 says, “For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord.”

See Gen. 18:12. Now if women were to be subject to their husbands, as given above; it would seem that God had also given some outward token of such submission, as by a veil, as we have account in Gen. 24:65, of Rebecca who veiled herself when she met her prospective husband, Isaac, and as enjoined by Paul in I Cor. 11. And we also learn from history that women in ancient times veiled themselves. In some countries they wore a white cap and the dress covering over it. While in other places they

wore a veil that reached from the forehead back dropping loosely down the back and tied with a band under the chin like our sisters do today. There were other forms, such as having their faces completely covered except holes in the veil to see through.

The Mohammedan women use similar veils today. But their women have made a move to throw off this custom. But woe to the man that would dare lift a woman's veil. They put to shame the American nudist movement or short skirt style of today, even some of our own sisters have their dresses too short for modesty. And what are we doing about it? This is a subject for our elders to look after.

We have the 11th chapter of I Cor. as proof for our custom of sisters head covering: it is a cap or veil brought into shape to fit her bonnet. Paul speaking by the Holy Spirit says, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all

one is if she were shaven. For if the woman be not covered, let her also be shorn or shaven, let her be covered (veiled). For a man indeed ought not to cover (veil) his head, for as much as he is the image and glory of God: but the woman is the glory of the man. For this cause ought the woman to have power on her head because of the angels. . . . Judge in your selves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering."

But if any man seem to be contentious, we have no such custom, neither the churches of God. Paul teaches that the churches of God had no such custom of men wearing their hair long like the women; nor for the woman to cut their hair off like the men. But as Ezekiel 44:20 says, "Neither shall they shave their heads, nor suffer their locks to grow long (like the woman); they shall only poll their heads." That means to cut the hair straight off

at the poll or back of the head, not shingle or shave their heads. Paul says, "Is it comely, (that is, is it proper or becoming) that a woman pray unto God uncovered" (or unveiled)? "Doth not even nature itself teach you?"

Paul appeals to nature that a woman should have a covering or veil on her head when in the service of God. Nature gave a woman long hair as a natural covering which grows from the forehead all over the head except the face. This is the natural covering; but Paul speaks of another covering, a veil, or cap that can be put off or on at pleasure; this you can not do with the hair; hence it must be an artificial covering. Now in order to conform with nature, the cap should go as far forward as the hair grows, and not as some do who have the cap only cover the hair switch. And some of our own sisters are imitating too much by having their caps so small as scarcely cover half of the head. Our old sisters used to wear their caps to come to the forehead.

,I will take the liberty to quote from Weymouth's

Modern Speech New Testament as follows: 1 Cor. 11:4 to 16: "A man who wears a veil when prophesying or praying dishonors his head; but a woman who prays or prophesies with her head uncovered dishonoreth her head, for she is exactly the same as a woman who is shorn. If a woman will not wear a veil, let her also cut off her hair. But since it is a dishonor to a woman to have her hair cut off or to be shaved, let her wear a veil. For a man ought not have a veil on his head, since he is the image and glory of God: while the woman is the glory of man. Man does not originate from woman, but woman from man. For man was not created for woman's sake, but woman for man's sake. That is why a woman ought to have on her head a symbol of subjection, because of the angels. Yet, in the Lord, woman is not independent of man nor man of woman. Judge for yourselves: Is it seemly for a woman to pray unveiled to God? Does not nature itself teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is her glory, because her hair

was given her for a covering? But if anyone is inclined to be contentious on this point we have no such custom, nor have the churches of God..”

Ansonia, Ohio.,
—Vindicator.

A WONDERFUL UNFAILING FRIEND

M. E. Alltus

Over nineteen hundred years ago, there was a baby born to a Godly family whom we all know as the Savior of the world, a friend to all. He honored the Sabbath Day and kept God's whole law, He obeyed his parents and He cherished his friends and forgave his bitterest enemies. He healed the sick, raised the fallen, instructing the ignorant, helping the weak, shielding the oppressed, pitying all that sorrowed, relieving all that suffered, gave sight to the blind, loved all that lived, He lived for others, not for Himself. Oh! what an example He has left for us.

As we see a weaver on his loom working the beautiful flowers of a pattern into his

web let us, by God's gracious help, try to weave a copy of Christ's life into the body of our own. The Spirit guiding us, we shall thus become living epistles of Jesus Christ seen and read of all men. Jesus is a friend to one and all. He was not born in a palace or mansion, but in a manger and straw was His bed.

Earth did not celebrate his advent, but heaven did. She sent angels to proclaim the news and lightened up a new star in the east to guide the feet which sought the humble place man's best hopes were cradled. This was the most joyous birth that ever took place—it was sung of by angels.

Under the dusty roof in a stable, in a manger laid the Savior of the world. He was born so we all might have life and have it more abundantly. Christ later died on the cruel cross and bore the sins of the whole world, and arose again, before he ascended into heaven He told His disciples to be faithful unto death, and they would receive a crown of life.

The way to heaven, we read in the Bible is a straight and narrow way. To trod this way we must

find the Christ and have our sins washed away and our robes made white in the blood of the Lamb. We trust dear reader each of us are journeying through the wilderness toward Canaan. Many times we are all tempted and almost loose our way, but when we pause and think of the great things Christ has promised if we prove faithful it gives us courage and we press ahead.

Now dear reader, if any of you have not found this road I pray you let Christ come into your hear, He can make a new creature out of you and start you on this journey, but you must be willing and ready to forsake the old way, the world and all its charms and come wholly to Christ and He will wash your sins away.

Dear ones, He is pleading with you, He wants all to know Him. He is waiting now, poor sinner, to reconcile you into God by His blood. He was tempted in all things like as we are, yet without sin.

Jesus is ready at all times to receive us regardless of our surroundings, and no matter how deep in sin, He has promised if we are will-

ing to forsake all and follow Him He is ready to receive us. For He came to seek and to save the lost. Jesus is called the Lamb. No one is afraid of a Lamb. O, that you dear ones, might come to Jesus, the Lamb of God who taketh away the sin of the world. Again, He is called the Shepherd. None of us are afraid of a shepherd. The heavenly Shepherd says, "I will seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

Those seeking needy souls are called friends. If our blessed Savior should come down the aisle of our church the most timid of us would long to touch the hem of His garments. Oh! souls in sin and misery, if you could hear Him say, "Take My yoke upon you and learn of Me," you would discover such meekness and lowliness in Him, that you would not think of starting back, poor trembling sinner, come to Him now.

We can hear our blessed Savior say, "Him that cometh to Me, I will in no wise cast out." Again He says, "Come unto Me all ye that labor and are heavy

laden, and I will give you rest." Again, "If any man thirst, let him come unto Me and drink." He not only invites you to come but He pleads, "Come now and let us reason together." "Thy sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "Let the wicked forsake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon Him: and to our God for he will abundantly pardon." All our blessed Lord's sermons were loving calls to the aching heart to return unto Him.

Jesus was never too busy to speak to a hungry soul and never shut the door in the face of any one who came unto Him. Jesus is the children's friend. Dear young people, Jesus does not drive you away, He heareth the prayers and praises of little children or any one who seeks Him.

Those whom seek Jesus early shall find Him. I often think of the time when Christ was on earth how eager people were to hear the gospel, Jesus often must have grown tired, but out

of a heart of love for sinners He took time to satisfy their hungry souls. "The bruised reed He will not break and the smoking flax He will not quench."

Now, dear readers, is the time to accept the Christ who went to Calvary for your sins. "He ever liveth to make intercession for us." Since Christ is the one who redeemed our souls there is no reason why you should start back, but every reason why you should boldly come. For the time is approaching each and every one, when Christ shall say time shall be no more, and if we live faithful, we shall go to Him in glory, if not "Sad it will be, no room in heaven for thee."

* * * * *

OBITUARY

EARNEST JOY LIND

Son of Bro. and Sister David and Rosa May Lind, was born February 21, 1913 in Woodland township, Fulton county, Ills., and departed this life February 11, 1938, aged 24 years, 11 months and 21 days.

He was of a quiet disposition, a good worker always willing to do his share. He was never known to complain of his lot, bearing what-

ever fell to him without murmuring. He had a keen intellect in achieving knowledge of some of the latest inventions, was a great lover of nature, loving to be alone and out of doors.

He spent his entire life with his parents on the farm where they now reside with the exception of about twenty-two months, which he spent in the United States Marine Corps.

He leaves to mourn his departure his aged father and mother, two full sisters, Sister Mable Harmon of Adair, Ill., Mrs. Clara Gible of Astora; two half brothers and two half sisters, John Lind of Lenora, Idaho; Sol Lind, Adair, Iowa; Mrs. Sadie Rudisill, Astoria, Ills., and Mrs. Martha Harlacher, Grants Pass, Or.; five full nieces, one nephew, besides uncles and aunts and many other relatives and friends.

Funeral services at the Church of The Brethren by the writer, assisted by Elder Jacob Miller of the Old Order Brethren. Interment in Woodland cemetery.

Text: "Man that is born of a woman is of few days, and full of trouble." (Job 14:1.)

Howard R. Dickey,
Browning, Ills.

MELVIN B. STUCK

Son of George and Marguerite Stuck was born in Venango county, Pa., February 6, 1850, departed this life February 22, 1938, aged 78 years. He passed away at his home in Elkhart, Ind., after an illness (pneumonia) of six days.

On November 25, 1903 he was united in marriage to Emma Heath

of Goshen, Ind., who survives, with whom he spent a happy life.

He united with the Church of The Brethren December 22, 1912. Eleven years ago he became a member of th Dunkard Brethren church at Goshen, Ind., of which he was a deacon, and faithfully served in this capacity until he was called hence. He was much concerned about the church and saw no greater joy than when he could attend church services. He sealed his life with a smile as he passed on.

Bro. Stuck was of a very quiet disposition, very peaceable, and to know him was to love him. May his good example be an incentive to those of us who remain.

Many are the passages of scripture he had marked in his Bible and one of them, I Thess. 4:13-18 was used by Elder B. E. Kesler, who conducted the funeral services which were held at the home in the presence of many friends and neighbors.

Interment in the Grace Lawn cemetery in Elkhart, Ind.

Mrs. A. J. Yontz,
1201 Chicago Ave.,
Goshen, Ind.

ROBERT L. MYERS

Robert L. Myers, second son of Marion L. and Bertha (Bryant) Myers, was born near Nead, Miami county, Ind., on October 18, 1916 and after a stay of only 21 years, 1 month and 7 days met a sudden and tragic death in an automobile accident on November 25th, 1937.

Brief though his life was, it had been full of hope and joy and promise for himself and family. He had always cherished a sincere

interest in the higher things of life and on May 15, 1932, he, with the other children accepted Christ and placed his church membership with the Dunkard Brethren. His was an active interest in the affairs of the church and he had been Sunday school secretary for several years. He was a diligent student of the Bible and of church history and aspired to great service for the Master.

Robert was much interested in farming, especially in stock raising and dairying, and gave promise of usefulness in the economic life of the community.

He had some musical talent and enjoyed especially the old hymns of the church. His favorite numbers were 580, 544 and 579.

Besides the stricken parents, he leaves a younger sister, Ruth, age 18, and an older brother Paul, age 23, who deserve and appreciate the sympathy and helpful cooperation of all the neighbors and friends who have been so kind in this time of sorrow and bereavement.

He also leaves two aged grandmothers, Mrs. Sarah (Erbaugh) Bryant, 87 years; and Mrs. Charity Myers, 81 years; also a close friend, Flora Eikenberry 21, who besides his sister was with him in the accident, Flora receiving a fractured pelvis and Ruth only minor injuries.

He and his mother attend Englewood's last love feast, Saturday and Sunday and stopped for services the next Sunday on their way home. He was especially interested in both meetings and glad they stopped at Eldorado, they being few in number.

In the light of God's love on the hilltop,

Overlooking his home and his friends,

Broken in body, relieved of all care,
He is resting where time never ends.

Beneath a warm blanket of blossoms and sprays

While the birds sing to him from the tree,

Undisturbed by the storms, the heat or the cold,

He is resting and waiting for me.

Funeral services were conducted at Pipe Creek Church of The Brethren Sunday, November 28, 1937.

Ralph K. Frantz, Cor.

WARNING

Robert L. Myers

The following article was written by our departed brother a short while before his sudden death. As a matter of remembrance we reprint it as a solemn warning.

—Editor.

Let me die the death of the righteous and let my last end be like His.

What a beautiful thought is the death of the righteous. These words of Balaam would be well for us to remember when we are tempted or "drawn away of our own lusts." The death of the righteous is the goal of their life. The thought of the death of the righteous man is what gives him

strength to remain faithful, just as Peter could not walk on the water without looking to Jesus for strength. It is the lighthouse which can be seen during the darkest hours of any voyage.

Paul says, "These all died in faith, not having received the promise, but having seen them afar off; were persuaded of them and embraced them, and confessed they were strangers and pilgrims on the earth." (Heb. 11:13.)

Do you feel as a stranger and pilgrim on the earth, and "now desire a better country, that is an heavenly: where God is not ashamed to be called their God for He hath prepared for them a city." (Heb. 11:16.)

Often Christ, speaking of those who serve this world said, "they have their reward"—momentary satisfaction; but not so with the righteous. ". . . . Be thou faithful until death and I will give you a crown of life." (Rev. 2:11.) Here is a promise we all should remember when all about us is dark, friends turn away, and hope fades.

"Blessed are the dead which die in the Lord from henceforth. Yea, saith the

Spirit, that they may rest from their labours and their works do follow them." (Rev. 14:13.) The righteous man's death is looked forward to as an end of the trials, temptations, and persecutions which are found in the lives of all who follow the simple teachings of the Bible. The influence of the life of a righteous man is not lost to this world when he leaves. He will have helped many to remain faithful to the New Testament teaching.

Two young men who grew up together in a distant state were working on a bridge spanning the Missouri river. One was fatally injured in an accident and the doctor told him he had only a few hours to live. He called for his friend and asked him to pray for him as he was not prepared to die. His friend said he did not even pray for himself and much less could he pray for a dying man. He then asked for a song to be sung and his friend told him he knew no song suited to such an occasion. He then asked for a Bible to be brought and a few verses to be read to him. The tents and the cabins were searched but no

Bible was found.

Among his last words he said, "And is it possible that away from home and without a prayer and song or a verse of scripture, I am to be ushered into the presence of God unprepared."

Some very sad things are true and this is one. A sad ending of a young man who evidently was brought up under Christian teaching and influence who did not remember the Creator in the days of his youth. He came to a time when all earthly hope was gone and friends were vain and yet had no one to turn to for hope and no thought of the future to console and comfort him. "The wicked is driven away in his wickedness but the righteous hath hope in his death." (Prov. 14:32.) The wicked is driven away in his wickedness, there is no hope of anything lasting or better with the wicked even though he is having a good time. "The righteous hath hope in his death."

Let us also remember the words of David when he said, "Precious in the sight of the Lord is the death of His saints." (Ps. 116:15.)

IT DEPENDS ON YOU

Daniel Webster, about three years before his death, wrote the following good advice to his grandson: "You cannot learn without your own efforts, all the teachers in the world can never make a scholar of you if you do not apply yourself with all your might. Be of good character and behavior, a boy of strict truth and honor and conscience in all things. Remember now thy Creator in the days of thy youth. God has given you a mind and faculties, and He wil surely call you to an account. Honor and obey thy father and mother; be patient under restraint; look forward constantly to your approaching manhood; and put off every day all that is frivolous and childish."

SENTENCE SERMONS

It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. (Rom. 14:21.)

Die when I may, I want it said of me by those who

knew me best that I always plucked a thistle and planted a flower wherever I thought a flower would grow.—Lincoln.

Nobody will know what you mean by saying, "God is love," unless you act it as well.—L. P. Jacks.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 3—Rom. 13:1-14.
Apr. 10—Rom. 14:1-23.
Apr. 17—Rom. 15:1-33.
Apr. 24—Rom. 16:1-27.
May 1—I Cor. 1:1-31.
May 8—I Cor. 2:1-16.
May 15—I Cor. 3:1-23.
May 22—I Cor. 4:1-21.
May 29—I Cor. 5:1-13.
June 5—I Cor. 6:1-20.
June 12—I Cor. 7:1-40.
June 19—I Cor. 8:1-13.
June 26—I Cor. 9:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 3—Solomon's Wise Choice. I Kings 3:5-15.
Apr. 10—Solomon Builds the Temple. I Kings 6:1-38.
Apr. 17—Solomon Prays for God's House and God's People. I Kings 8:22-54.
Apr. 24—Solomon and the Queen of Sheba. I Kings 10:1-23.
May 1—Solomon Worships Idols. I Kings 11:5-13.

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May 15—Jeroboam and His Golden Calves. I Kings 12:16-33.
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May 29—The Disobedient Prophet Slain. I Kings 13:11-32.
June 5—How God Cared for Elijah. I Kings 17:1-16.
June 12—Elijah Proves the True God. I Kings 18:17-40.
June 19—Ahab and Naboth's Vineyard. I Kings 21:1-20.
June 26—Review.

BIBLE MONITOR

Vol. XVI

April 1, 1938

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

APOSTASY

As we view the alarming conditions existing in the world today it is a matter of importance that we notice the reason for this rapid downfall and decay of the human family of late years. Surely there is a heavy responsibility resting somewhere because of this with all the enlightenment that we have in this twentieth century. To be sure the power of Satan is back of all this evil but he can only use men to the extent that they yield themselves into his service. This being the case then, the alarming increase of sin and degradation indicates that there has been a corresponding increase in the forces of the evil one.

It is evident that since the great World war there has been a great increase of

vice, immorality, vulgarity, ungodliness and sin of every description. Evidently Satan won many recruits to his forces of evil as a result of this. It is significant to note the part that most of the professing Christian churches played in that awful storm of hatred and bloodshed. Pastors joined the ranks of the army, encouraging and urging their members to enlist and support this wholesale slaughter of their fellowmen declaring it to be the highest type of Christian service and assuring all who lost their lives on the battlefield that they would pass directly through the pearly gates of heaven. Thus the professed church at large whose calling and duty it is to teach and exemplify peace, brotherly kindness, love, mercy and nonresistance turned aside to hatred,

war and bloodshed; not because it was forced to but because they willingly yielded themselves to the delusion of Satan and became his servants.

Along about this time there was set in operation among the churches an ambitious program called "The Five Year Forward Movement." The key note of this movement was "save the whole world for Christ" and this phrase was heard with great zeal in order to stir up sentiment and support. This was nothing but a subtle scheme of the evil one to break down discipline and gospel observance and it resulted in a compromise of the churches involved, with the world. In other words those denominations that were deceived were swallowed up by the world. Because of this today most of the denominations instead of being separate from the world and trying to save men "from" sin, are a part of the world and guilty of the same sins that nonprofessors are; not because they were forced to, but because they allowed themselves to be deceived by the evil one and thus became a part of his

ranks.

Not only in these two instances but in many others the churches have gone contrary to the teachings of the holy scriptures and in so doing are laboring together with the evil one. Is it any wonder then that we have these evil conditions existing and growing worse when even the churches are joining forces with the evil one?

Many of us can remember some years ago when the church had power and influence in the world to convict men of sin; so much so that evil men were ashamed to bring out into the open their nefarious deeds and activities, but carried them on behind closed doors, curtained windows and under the cloak of darkness. We can well remember the time when wicked men who were in the presence of others at some gathering, in a place of business, or in town, that before they would use an oath or tell a vulgar story they would look about to make sure there were no Christian professors within hearing distance. They had respect for the church and its members.

Today nonprofessors have

very little respect for those who profess Christianity, and why is it? Simply this, no intelligent man can have respect for a hypocrite. There is so much brazen hypocrisy in the churches that they have lost their power and influence over non professing people. Church people curse, swear, tell vulgar stories, lie, cheat, steal, attend the vulgar shows, dances and bathing resorts, ape the latest fashions and fads and engage in all the ungodliness that the devil manufactures; and some of them even outdo nonprofessors in their rabid quest for money, popularity and pleasure. Is it any wonder that the churches have lost their grip on the world? Neither is it to be wondered at, that the devil is bringing his vile works out into the open when even the churches are so largely supporting him.

This condition calls our attention to the words of our Savior in Matt. 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden

under foot of men." If the church fails to save men from sin what excuse does it have for existing? If the church fails to evidence a saving gospel in the lives of its membership, how can it carry a saving gospel to non-professors? In the light of these facts presented, is it any wonder that men are trampling under foot the so-called christianity that is popular today?

In spite of these conditions there are yet a few denominations that are trying to preach, teach and live as the gospel teaches. It is doubtless the "savour" of these that preserves the world and prevents its destruction. How long it shall continue thus no doubt depends on the faith, prayers, and consistent labors of the few faithful that are left.

FISHERS OF MEN

J. H. Beer

Article II

Let us have church work built on faith, the kind of faith God wants us to have, stick to the old faith in Jesus Christ, a faith that works by love. I am not in

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sympathy with any institution of the church that is not entirely founded on that faith. I want to say here I am not in sympathy with the Y. M. C. A. with a billard room, it's first cousin to the saloon.

Some say human nature is radically good, that the power to uplift and to rise to the highest excellence is independent of any external force, something over sociology and the inherent within us.

The Bible teaches us that human nature is radically bad, and that the power to uplift is purely external. You cannot save your own self, if it were in you to do this you would be your own savior, and it would have been useless for God to have sent Christ down to this earth.

I believe in original sin and I know there is no self-salvation. It needs Jesus Christ, John 14:6, "Jesus saith unto them, I am the way, the truth and the life." Man has not power to suppress vice except as he develops virtue, that power is not in any man, woman or system, it is not in Harvard or Princeton or Milton, or Shakespear, but in the blood that was shed on Calvary. It is in the power of constitutions and laws to restrain and protest but not change man's nature. The law can punish for breaking the law but the Gospel steps in and takes out of the heart that which made you break the law and puts into a man's heart that which makes a man keep the law.

The statesman says the remedy for the world's misery and woe is to change conditions, by a wise system

of government. He assures that vice follows from ignorance and economic conditions, and that virtue is the offspring of knowledge and plenty.

I commend you for your kindness, for your generosity, and your philanthropes, but don't think these virtues are going to get you into heaven by themselves. In Christ is salvation and in Christ alone—you can't reach heaven through your check book.

You ask what is this I speak of about the atonement of Christ and how I know there is such a thing? Nicodemus came to Jesus and said about the same thing. Jesus said, art thou a master of Israel and knowest not these things? (John 3:7-8) "The wind bloweth where it listeth and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth." I can't tell you how the wind blows, but when I see it blowing trees out by the roots and unroofing houses, I know it is blowing, and when I see the affects of the Holy Spirit breaking men's hard hearts and transforming men's lives, I know it is through

the power of the atonement of Christ, and I know God is the power behind it. The gospel of Jesus Christ, is the remedy for the world woe.

Every form of government devised, monarchial, socialistic, paternal, theocratic, Republican, Democratic, has proven itself a failure because it has failed to suppress vice and to increase virtue. Joseph and his brethren lived under the paternal form of government: life for them was one long scrap. There was a theocracy, when God made His covenant with Abraham, but the Jews sinned and went into bondage. We have a republic here, so has France. What do we have on Turkey or Russia? There is more murder in America for the population than in any other nation on earth. There is more adultery, more divorces, and more consumption of liquor. The scholar says the remedy for the world's vice is a universal system of education, he assumes people are made purer in proportion as they are made wise.

(I Cor. 1:21) "For after the wisdom of God, the world by wisdom knew not God." Did the children of

Israel wander in the wilderness because of intellectual error? Are the people going to hell because they don't know? Are they becoming drunkards because they don't know? Are they libertines because they don't know better? The question we must solve is not one of intellect, but of the moral and spiritual life. The world is not dying for want of knowledge, but for the want of Christ. The preacher of today is often nothing more than a human interrogation point, preaching to empty benches. There is too much preaching as a pulpit romance. The mission of the church is to give the gospel of Christ to the world.

Denton, Md.

VITAL GODLINESS

Wm. Root

(I Tim. 3:16) "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into

glory."

"Without controversy" or as much as to say without agitation of contrary opinions, without any debating or disputation at all: godliness is a mystery.

It is something obscure or unexplained, something beyond human comprehension. Godliness is piety or devotion, God the supreme Diety and self existent creator or upholder of the universe was manifest in "the flesh."

He was made clear and plain to men, it was apparent, beyond doubt that he was God in man, the God of man, union of Diety and manhood.

"In the beginning was the word and the word was with God and the word was God, the same was in the beginning with God. And the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." (John I:1-14.)

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. For the life

was manifested and we have seen it and bear witness and shew unto you (that eternal life, which was with the Father) and was manifested unto us." (I Jno. 1:2.)

Well could the apostle John testify of the manifestation and glory of the God man, he being present on the mount of transfiguration, before them: and his face did shine as the sun, and his raiment was white as the light." (Matt. 17:2.)

"Manifest in the flesh" He was born of the virgin Mary, who was found with child of the Holy Ghost. He was the Son of God.

"Justified in the Spirit." The Holy Spirit justified our Savior at His baptism, when He came upon Him in the form of a dove.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." This was a justifi-

cation of his character as the Son of God. Also Christ's work, His doctrine and His disciples were all three justified, or vindicated by the Holy Spirit on the day of Pentecost.

Hence He was "justified in the Spirit." The Spirit coming with his gifts, comforts and power upon those waiting disciples showed His preference to them, as they believed and practiced His doctrine, imitating Him in their lives, this was a virtual and manifest vindication and justification of Christ and His doctrine.

"Seen of angels." After Christ had been tempted of the devil in the wilderness and had overcome the tempter, "Then the devil leaveth Him, and behold, angels came and ministered unto Him." (Matt. 4:11.), hence He was "seen of angels."

"Preached unto the Gentiles." "But the Lord said unto him, go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: And Annias went his way, and entered into the house: and putting his hands on him said, brother Saul, the Lord,

even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive they sight and be filled with the Holy Ghost." (Acts 9: 15-17.)

In this we find that the apostle Paul was chosen, and anointed of the Holy Ghost as a preacher who was to preach to the Gentiles. And as we study the New Testament we find that he fulfilled his mission and became a wonderful preacher, preaching Christ unto the Gentiles. Hence we find him "preaching unto the Gentiles."

"Believed on in the world." (Acts 2:37-41-47.) "Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do? Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And the Lord added to the church daily such as should be saved."

There were many who believed on him in the time of the apostles, while some believed on him while he was

here in the world. "Believed on in the world."

"Received up into glory." "And it came to pass while he blessed them, he was parted from them, and carried up into heaven." (Luke 24:51.)

And the apostle Paul says that he is up there, seated at the right hand of God interceding for us. "Which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

"Hence he was received up into glory." Beloved great indeed is the mystery of Godliness, but our subject is Vital Godliness: That which is pertaining to or supporting godliness in life. That which is necessary to life: mortal, essential, godliness is essential to human life.

First we should pray for a life of godliness. (I Tim. 2:1-2.) "I exhort therefore, that first of all, supplications, and prayer, intercessions, and giving of thanks, be made for all men: For kings, and for all that are in authority; that we may

lead a quiet and peaceable life in all godliness and honesty."

Next let us notice the lack of godliness in the world. The Psalmist David was made to cry out, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men." (Psa. 12:1-8.)

David when destitute of human comfort craveth help of God. "Help, Lord." Or as much as to say save Lord. Should you and I also not cry out to Almighty God for the lack of godliness in the world today?

"They speak vanity every one with his neighbor: with flattering lips and with a double heart do they speak." We are also made to think of the vain, idle, foolish talking and jesting of the people of this age, let us cry out "Help, Lord, Save, Lord."

Then we think of the need of godliness among the worldly. (II Tim. 3:1-5.) "This know also that in the last days perilous times shall come." Dear brethren and sisters those times are here now.

"For men shall be lovers of their own selves, covetous, boasters, proud, blas-

phemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God: Having a form of godliness, but denying the power thereof: from such turn away."

We need not comment on these verses, there has been much writing on this scripture in the past few years, we can certainly see the need of godliness, among the people of this world.

We should seek godliness, because it is profitable. "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4:8.)

Great Bend, Kans.

DAYS OF REST

Emanuel G. Koonen

In answer to an inquiry made to me some time ago, about the different days of rest, I will say there are

about six different rests spoken of in the word of God.

First: When God rested, recorded in Gen. 2:2-3.

Second: The Israelites were commanded to rest and keep the same day holy, recorded in Ex. 16:23; Ex. 20:8-11 31;14-15; Lev. 23:23-32.

Third: Every seven years. (Lev. 25:4.)

Fourth: The jubilee year, or every fifty years. (Lev. 25:10-14.) This was to be a year of rejoicing since in it all debts were to be cancelled and those of the Israelites that had sold their possessions, were to have them restored to them again. This is a time of the great rejoicing and rest in heaven.

Fifth: Our day of rest, the first day of the week, which we keep in honor of the resurrection of Christ.

Sixth: The great day of rest spoken of in Heb. 4:1-8-11. We are told there will be no night there. Rev. 22:5. Then it will be a continuous long day of rest. A great day of joy and rejoicing, when God the Father, Jesus Christ the Son and the Holy Spirit will all have finished their work. Then

why should it not be a day of rest and rejoicing?

R. 1, Converse, Ind.

NOTICE

Elder D. W. Hostetler is now located at Montpelier, Ohio, R. R. 3. Correspondents please note this change of address.

THE PLAY

The word play is much used. It is about to take the day in and out and all about.

In Webster's small school dictionary, eighteen different definitions of "play" are given.

In the Bible, it seems the word is used fourteen or more times; and "played" nine times.

In a short message, one cannot attempt to dwell upon all phases of the subject.

Let us consider two aspects of play—to act a part upon the stage and to act by representing or imitating.

In the first phase of the subject, one takes the place of another and acts for him. This may be pleasing or

serious—comedy or tragedy—amusing or fatal. It was a great come-down for King Saul to act the fool. I Sam. 26:21, "Then said Saul I have sinned I have played the fool, and have erred exceedingly." Once a Dunkard Elder acted the negro in a play. Then, he sinned and erred exceedingly.

We have in Exodus 32:6, where Israel "sinned" and "erred exceedingly." They "offered burnt offerings and brought peace offerings." They "sat down to eat and to drink, and rose up to play." They mixed their religion with mere banqueting and fellowship festivity. This was an egregious blunder. They "sinned"—"erred exceedingly." Their great spiritual leadership was absent in the mount with God. One outstanding Bible school has a play of dramatic department. They mix the Bible work with the play or the theatrical. Thus they sin and do err exceedingly. It is a sin and a shame and a drastic worldliness for any people like so-called Christians to mix sacred things with the theatrical.

The amateur dramatist

and amateur actor falls far short of the real art and therefore a fizzle and a failure. One of these sweet amateur players was recently so inspired by a little part in a play at a Brethren church that she immediately aspired to be a Hollywood star. The Brethren may succeed in producing a new Hollywood. Then this new and professional Hollywood will be just as corrupt. Worldliness and Christianity will not mix. These amateur writers and players are a farce. But if they succeed and rival Hollywood professionally they will fail religiously.

On the playing and theatrical phase of the work, it now looks as if the Church of The Brethren is en route for Hollywood—a tragic destiny. Oh! How sad! O ye Brethren, heed the lamentations of Jeremiah and repent of thy backslidings!

The recreative and theatrical aspect of Brethrenism is intensely worldly in trend and spirit and culmination. We dare not mix the sacredness of our Christianity with such worldliness. Heed the Bible!

1. "The friendship of the

world is enmity with God." (Jas. 4:4.)

2. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (I John 2:15.)

3. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I Jno. 2:16.)

4. Worldly amusements and banqueting and plays of the theatrical type are idolatrous. Hear Paul: "Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and drink and rose up to play." (I Cor. 10:7.)

5. Paul classifies this play business with tempting Christ and fornications and murmurings against Moses and God. (I Cor. 10:8-11.)

The English Globe theater where Shakespear immortalized himself in drama and riches was the finality reached by mixing the theatrical into the work of the church. The church was corrupted by the play; and the stage was corrupted by the Restoration under Charles II. Puritanic conservatism was followed by

the corrupt stage. Puritanism stamped out the theatrical under Cromwell. Then the direct stage corruption followed in the reign of Charles II. Writers catered to the mere wishes of a corrupt public. We cannot purify nor evangelize the world by worldly methods. The gospel only can evangelize. In the strain and stress of a nation, there is not time for play. Even the dictator of China, December 21, 1937, said: "War is no time for amusements." Then he ruled the death penalty for such officers as violated his ruling. China must quit her play to exist as by her dictator.

Jesus never played. He was too serious and dynamically in earnest to give placeto a theatrical department in His curriculum of learning.

The holy apostles never played. They gave themselves to prayer and the ministry of the word. (Acts 6:4), and in "Turning the world upside down."

This play business has gone to seed even in secular education. What children do, we call play. But to them it is work-hard work. "Life is real, life is earnest,"

said the poet.

There is no time for play in Heb. 12:1-2. There is time only for strenuous work in II Pet. 4:11.

If any one imagines he can establish the play and theatrical as proper methods of evangelizing the world he is mistaken. The spirit life is not developed by theaters. See Jesus' method as in the great commission to the holy apostles. (Matt. 28:17-19.) Love of Christ must be pre-eminent. Theatrical methods are worldly. If any brother presses and stresses the theatrical for propagating the saving Gospel of our Lord, "Let him be Anathema Maranatha." I Cor. 16:22.

Jesus was never theatrical, but often dramatic. See him cleansing the temple.

The Upper Room Christianity in our three-fold ordinancial love feast is dramatic by presenting tangibly and successively the ideas of service and fellowship and unity. Then also in sanctification, the second coming of our Lord as in Rev. 19:9—and his first advent in climax as in I Cor. 11:26.

Let every one be an actor on the stage of Christian

duty and experience. Do not play at it. Be in earnest. Beware of mere imitation. Hypocrisy is wrong. Be full of action everywhere and whensoever.

Written by Bro. Blank, at a borrowed table in a time of crisis, from near the throne of God.

Sel. by D. R. Heldings.

PRIDE OR FASHION

Harry G. Eberly

This is a subject that's a little hard to talk upon these days, if we look on men's side, but if we look on God's side it is not so hard. I would like to quote John the baptist as an example for humbleness for Christ himself said, "Verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." (Matt. 11:11.)

Now, for my subject I quote I John 2:16, "For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world."

The Lord hates a proud look and foolish fashions.

What does that gaudy ribbon, and what do those ornaments upon your dress say to everyone that meets you? It makes the impression that you want to be thought pretty. Take care! You might just as well write on your clothes, "No truth in religion." "It says, "Give me dress; give me fashion; give me flattery and I am happy."

The world understands this testimony, as you walk the streets. "You are living epistles known and read of all men." Only let Christians act consistently and heaven will rejoice and hell groan at their influence. But oh, let them fill their ears with ornaments and cover their fingers with rings, let them put feathers in their hats and heaven puts on robes of mourning, and hell holds a jubilee.

When Christian professors do this they show very clearly that they love the praise of men. "It is evident that they love admiration and flattery, just as sinners do,". Is not this inconsistent with Christian principles to go right into the very things that are set up by the pride and fashion and lust of the ungodly?

"Behold this is the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." (Ezek. 16:49.)

And now abideth pride, extravagance and fashion; these three: but the greatest of these is pride, simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance, so long as the tree is alive. Most persons say it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. A plain exterior may not cover a plain heart, but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not.

A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is with-

in." Jewelry, costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form, they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advance age of refinement, that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago!

The preachers have nearly all shut down on that style of preaching; the fact is, we have passed that age, and are living in better; our fathers and mothers were far behind the times! They were good enough in their way, but dear me, they would not do now! They wore plain clothes, worshipped in plain churches, and sung old fashioned hymns; they talked and acted like some old pilgrims, that were looking for a better country, and when they left the world they stuck to it to the very last; they were going to a city where there is no night. And it is my deliberate opinion that the great majority of them

went just where they said they were going. But they are nearly all out of the way now, and the people have a mind to try a different route.

We can be Christians now and do as we like. Yes, indeed! We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why in some of the churches the majority of the choir are not even members of the church. And they do sing so sweetly, perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters, not a word can be understood, but the sound is glorious, sometimes one sings all alone for a little while then two and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound.

"Now if this is singing with the spirit, and with the understanding also, then what is it? That's the question. I know it is a little risky to speak out against pride at this day, because the church is full of it, and hundreds who occupy the

pulpit, whose duty it is to point out the evils plainly, are like dumb dogs, they don't even bark at it. (Isa. 56:10.) They just let it go, and go it does with a vengeance, and in proportion as pride gains in a church, spiritual life dies out. They will not, cannot dwell together, for they are eternal opposites. It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart. There are many evils in the land and in the church; but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees and now rules with a rod of iron.

Churches that were once noted for plainness and whose laws still stand against pride and fashion are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart.

Now, dear reader, let us meditate on the lesson of pride and fashion and overcome it.

R. 1, Lebanon, Pa.

COMPOSITION OF MEN

A. L. Miller

Man is a trinity, or in other words a triune being. He is composed of body, soul, and spirit. We often speak of the soul and spirit as one. However, so closely related one to another they are divisible. In Heb. 4:12 it speaks of the word of God dividing asunder the soul and spirit. Here we have a division of the two. In I Cor. 15:44 it reads like this: "It is sown a natural (or soul) body, it is raised a spiritual body." To assert then that there is no difference between the soul and spirit, is to assert that there is no difference between the natural and the resurrection body.

There are other scriptures that inform us there is a division in the two. The soul of man is that part of man which comes under the law of self consciousness, mind desire, and self-will. The soul manifests itself in the animal kingdom, they think only for the present, and no conscience to worship anything. The spirit is that part of man which is

God conscious, which knows, and it manifests itself by worship.

Job realized the fact of the spirit in man when he said, "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

We find no conscience in the vegetable kingdom although there is life and growth the same as in the animal kingdom; and in this growth we see that uniformity adheres strictly to non-conformity: take for instance the stalk of corn, it pollinizes itself, but this pollen may fall upon the stalk of wheat or any other plant but it will not mix. This is law given from high heaven and nature can not change it. We can see this fact about us every day.

In the animal kingdom the species adhere strictly to their own kind when left in their natural state. The lion will not mate with the leopard, nor the rabbit with the cat and so on. Herein is uniformity of law as well as nonconformity and now if God shows man the design of the spiritual through the natural and in addition tells him he must adhere to the law of nonconformity, why

does not man obey?

In Gen. 17:10 we find that God confirmed His covenant to Abraham by circumcision in the flesh. This covenant Abraham and his seed were to keep forever. It was a sign of separation from other people. They neglected this sign in their later days in Egypt and this neglect continued during the wilderness wanderings. (Joshua :2-9.)

Herein we can see world conformity and the religious world is guilty of this same thing today. They are not circumcised in the heart.

In Numbers 15:38 we find that God told Moses to have the children of Israel to make fringes in the border of their garments and to put a ribbon of blue on the borders. Blue denotes heavenly. Don't this signify to the believer that if we want to be servants of God that we must be heavenly in thought, action, obedience and desire and separate from the world.

Let us note these two commands. Circumcision and garments, circumcision in the flesh was a sign that God could see, circumcision in the heart He also sees. They both come under the

law of nonconformity. In having Israel to have a mark of distinction in their clothes, God also had a purpose. This was to remember all the commandments and do them, and not to seek after their own hearts and eyes and to be holy to God. Here we have the outward sign of distinction or nonconformity for man to see. I wonder if the religious world of today would wear blue ribbons in the borders of their garments if God would tell them to. I think some pastors would look real "nifty" with blue ribbons in the borders of their white trousers. The contrast would be as great as their minds and the word of God.

Dear reader, will you please turn to Numbers 15:38 then go to Romans 12:1-2, hold all the leaves of the Bible together, then start to read from the 38th verse of Numbers to the end of that chapter and without stopping read the two first verses of Romans 12 and see how nicely they fit together. The underlying thought is obedience to nonconformity. God is the author of both, the one was commanded through Moses,

the other through Paul. In reading these six verses, I can't see how or why any brother in the Dunkard Brethren church or any other church, can have the audacity to rebel against high heaven and the church and say, I will not conform to nonconformity.

Some years ago I heard a brother make the remark that he would not wear the Brethren's coat unless the church compelled him to wear it.

If we do God's commands just because the church compells us to do them, I fear we have arrived at the place that we will reap the reward that Paul speaks of in Romans 13:2, "Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

By acts and words we express the intent of the mind. If we present our bodies holy before God it must be through the consent of the mind.

The thoughts of the mind if not holy will produce unholy fruits in the body unless they are held in subjection by good thoughts. Here is where so many of us

contract diseases of the mind, a few most chronic are pride, malice, selfwill, self-righteousness, envy and deceitfulness.

Self will and self righteousness are closely related, it seems the same bacteria forms in both and it takes several different kinds of medicine to cure the patient. Paul gives the prescription to cure in Colossians 3:12:15. If this fails then the operating table (church council) is about the only hope. When we come to the stage that we think everybody in the church is in the wrong but us then we have arrived at the point where we should check up on self and if we see ourselves as God sees us we will come before Him in prayer and ask Him to forgive us of our weakness.

The disease of envy is a very unpleasant disease to have. It reminds me so much of indigestion that I get some times. It is caused by formation of gas in the stomach and when I can eject this I get relief. Just so with envy, if I can go to my neighbor or some one that is sympathetic and I can eject this obnoxious gas to them, it gives relief.

The peculiar thing about these two diseases is: they travel in opposite directions and come out at the same place via. that unruly tongue.

There is only one class of person I know of that folks do not envy, they are the deacons in the church. I suppose it is because they have the "pleasant" job of diagnosing those different diseases that are so common to Christianity.

No wonder the Psalmist asked the question, "What is man that Thou are mindful of him? And the Son of Man that Thou visitest Him?"

R. 3, Brookville, Ohio.

THE IDEAL CHRISTIAN HOME

Lulu M. Kesler

In the ideal Christian home love prevails. Children obey their parents and respect their wishes. The father and mother are in the home nights unless more urgent duty or unavoidable conditions prevent. The father does not spend the evenings with newspapers, the radio, or at the club-

house, but will be interested in the children, and their school work, and in singing suitable songs, and if there is a radio in the home, only the best and most noble programs will be turned on.

The mother likewise, will be at home evenings helping to make the home what it should be instead of gadding about, or at the euchre party over at the neighbor's home, or perhaps at the woman's club.

This home is a home where prayer is wont to be made. And God's word is read daily, morning and evening. Parents and children take part in the family worship with becoming reverence.

At meal time the children are quietly seated at the table while thanks is offered for the food, followed by quietude while the meal is being eaten. If conversation is engaged in, it will be of a helpful nature, and of pleasant things.

In this home the children honor their parents, for they know it is God's command. The parents do not provoke their children to anger but strive to bring them up in the nurture of the Lord.

From such homes will go out young men and women who will not only be a credit to the home and the community, but also become men and women for God and the church.

Oh, that all homes might become ideal Christian home!

Goshen, Ind.

**BEHOLD, I STAND AT
THE DOOR AND KNOCK**

Rev. 3:20.

Sister M. E. Alltus

I am wondering how many today who hear Christ knocking at the door of their hearts are letting Him in? When He patiently pleads an entrance to gain to rid their soul of sin, and pardon their rebel heart. We know He is the true one and can give us life everlasting, if we let him in he will give us strength to overcome temptations. We read in the precious word He will never leave or forsake His children.

Reader, stop and consider what this means in this time of depression, that He will never leave us if we only

trust and obey, although the way at times look dark, but there is always a bright light just ahead. We know when Jesus is guiding, our feet, our cares and trials are lighter. There is no price demanded or money to pay as salvation is free and Jesus has promised rest for our weary souls. If we will just let him in, now sinners is the time. God does not always call. He calls to some and they won't heed and He quits.

I knew a man that God worked so hard to get a chance to enter into his life, but each time he refused, at last God quit calling or striving and this poor soul told the writer a couple years later he would give all he owned if he could just hear God call once more, but oh! how very sad it was a few years later this poor man left this old world without Christ, to try the realities of the other world alone. No hope of entering into rest or that beautiful mansion Jesus had prepared for him if he would only have accepted.

There is not one soul who reads this who wants to do as this poor soul did. So many just keep putting it

off, thinking they will next time God calls, but how sad it is so many never get the next chance. Why put it off? Why delay when God is calling?

Now dear reader, if you want to enter into that glorious home Jesus has prepared and have a chance to sing with the ransomed the songs of the blest, we must let Jesus come into our life and live for Him.

Jesus came down from heaven to earth to die that all might have a home above. When we walk with the Lord and obey Him, here below, we know when we have finished here and our earthly mission is closed, we shall live with his in the beautiful mansion He has prepared. It was a wondrous love for God to send His son down to earth to die on Calvary. We should show by our lives how we appreciate this wonderous love He has bestowed upon us.

When we cannot see our way, if we trust in Him He will bid us forward go although it seems the gloom of night and we cannot see any ray of light. We know there is no night where Jesus is, all is light.

Now sinner, when Jesus

calls at the door of your heart why delay? He is always ready and willing to save you. If we cannot take up the cross of Jesus we cannot hope to wear the glorious crown He has prepared for all the faithful.

Come, dear friend, unto
this fountain,
Taste the love that never
dies,
Love, to crown you his for-
ever
In the home of cloudless
skies.

Let us seek reality in all things, rather than show. Let us know that God sees beneath all surfaces. Let us ever remember that He looks to the fleetness of the will more than to the fleetness of the feet.

NEWS ITEMS

PLAINVIEW, OHIO

The Plainview church met in quarterly council December 16th. Opening song 201, after which brother J. P. Robbins opened the meeting by reading James 3, and gave some very good remarks, and led in the opening prayer.

Our Elder, Bro. Kreider, took

charge of the meeting. There was several letters granted. This being the time to elect the church and Sunday school officer, but was decided to leave it until the next council, as there are several of our number sick and could not be there.

The writer was appointed to take sister Brower's place as correspondent until next council, as she is in the hospital and underwent an operation on this day.

There was not much business but all was disposed of in a Christian manner.

We hope and pray that the afflicted ones of our number may be restored, yet we leave all in the hands of the Lord, for He knoweth best. We are few in number, pray for us that we may be found faithful.

Vrene Diehl,
New Lebanon, Ohio.

OBITUARY

DELLA PITTS

Sister Della Pitts passed away at the home of her son, W. C. Pitts, who lives near Fruita, Colo. She was born March 21, 1859 at Bethany, Mo. She spent the early part of life in that state. She was married to James Marion Pitts December 16, 1883, at Lafayette, Mo.

She is survived by two daughters, Mrs. Benton Miller of Maxwell, Neb., and Mrs. Dollie Callison of Stockdale, Kans., and one son, W. C. Pitts of near Fruita, Colo.

She passed away March 2, 1938,

aged 78 years, 11 months and 11 days. Sister Pitts joined the Dunkard church October 25, 1931 and had been a faithful sister. She was buried beside her husband in the Municipal cemetery, Grand Junction, Colo.

D. C. Click, Cor.

ARTHUR LAVERNE GODFREY

Son of Joseph Godfrey and his mother who passed out of this life and went to eternity at the birth of this son. Arthur Laverne was born May 22, 1932 and died November 11, 1937, aged 5 years, 5 months and 19 days.

Surviving are his beloved father and step mother, four brothers, one sister, one grandfather and two grandmothers.

His death was very sudden and unexpected while in perfect health and in playful activities the dear little boy met his fate. While being away from the presence of any of the rest of the family and whose father was away from home at the time, evidently was playing with a farming tool that fell on the little body and crushed life out of it, and was dead when found. Hence we see that the grim reaper is no respecter of persons, it comes to the young as well as the middle aged and to the old. The comfort and consolation we have in the death of one at this age we can believe that it is safe in the arms of Jesus.

The funeral services were held on Sunday, November 14th at 9:30 p. m. at the home with further obsequies at the Lower York county Dunkard Brethren church at Shrewsbury, Pa., and interment in the adjoining cemetery. The

funeral services were conducted by Elder A. G. Fahnestock and Bro. Jos. H. Myers, taking their text out of the 12th chapter of II Samuel.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

FLOWERS FOR THE LIVING

It is better to buy a cheap bouquet,
To give to your living mother today,
Than a thousand roses, white or red
To place on her casket when she's dead.

I would rather have a little rose
From the garden of a friend,
Than all the costliest flowers
When my life on earth must end.

So bring to me your flowers today,
Whether white or pink or red,
I would rather have one blossom
now
Than a truckload when I'm dead.
—Selected.

THE SABBATH DAY

B. E. Kesler, Jr.

This is the day in all the week,
When we are free to rest;
Though joys may crown the other days,
We like the Sabbath best.

We go to church each Sabbath day,
To worship our dear Lord;
We should be true to Him, you know,
And trust His holy word.

The Sabbath is a holy day,
And we should keep it so;
By singing praise and worshipping,
The God we've learned to know.

If we are faithful to the end,
We'll go to Him above;
To Him who died our souls to save,
And share His glorious love.
Goshen, Ind.

They who seek the better and
brighter things in life, not only find
sufficient for themselves, but give
bountifully to others.—Selected.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 13:1-14.
Apr. 10—Rom. 14:1-23.
Apr. 17—Rom. 15:1-33.
Apr. 24—Rom. 16:1-27.
May 1—I Cor. 1:1-31.
May 8—I Cor. 2:1-16.
May 15—I Cor. 3:1-23.
May 22—I Cor. 4:1-21.
May 29—I Cor. 5:1-13.
June 5—I Cor. 6:1-20.
June 12—I Cor. 7:1-40.
June 19—I Cor. 8:1-13.
June 26—I Cor. 9:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Solomon's Wise Choice. I
Kings 3:5-15.
Apr. 10—Solomon Builds the Temple.
I Kings 6:1-38.
Apr. 17—Solomon Prays for God's
House and God's People.
I Kings 8:22-54.
Apr. 24—Solomon and the Queen of
Sheba. I Kings 10:1-23.
May 1—Solomon Worships Idols.
I Kings 11:5-13.

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Calves. I Kings 12:16-33.
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and Restored. I Kings
13:1-10.
May 29—The Disobedient Prophet
Slain. I Kings 13:11-32.
June 5—How God Cared for Elijah.
I Kings 17:1-16.
June 12—Elijah Proves the True
God. I Kings 18:17-40.
June 19—Ahab and Naboth's Vine-
yard. I Kings 21:1-20.
June 26—Review.

BIBLE MONITOR

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No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE IS NOT HERE

As we pen these lines we can see all about us a great awakening taking place; the trees, flowers and other vegetation of the earth evidencing a newness of life. This calls our attention to the fact that the time is at hand when we commemorate one of the great events in the history of the world, the resurrection of our Lord and Savior Jesus Christ.

It is with joy that we turn again to the Holy Scriptures and read the accounts pertaining to this event which took place so many years ago, which means so much to Christian people. To meditate upon this miraculous manifestation of Divine power in the world and consider its meaning to us, is to the humble believer and follower of the Lord, indeed

refreshing.

In the early dawn of that first resurrection morning the sight of the empty tomb only added to the gloom and sadness of those who were grieving the death of the Savior. Even though Jesus had told His followers that He would rise on the third day, they did not seem to comprehend and were not expecting him to come forth as He did.

The angel of the Lord who appeared with power and great glory at the tomb declared to those early arrivals "He is not here." This was a significant statement in view of all the efforts that had been put forth to make sure that His body would remain in the tomb. We are told that a great stone was rolled to the entrance of the tomb. Not satisfied with that the chief priests and Pharisees with

the consent of Pilate, sealed the stone and set a watch of men to make the sepulchre sure. How feeble these men were when the angel appeared on the scene.

Not only did the angel tell the women that the body of Jesus was gone but he gave them the reason why, "For He is risen, as He said." This was indeed glad news to those sorrowing followers and how it changed the scene. Instead of standing by the empty tomb weeping, they now "departed quickly from the sepulchre with fear and great joy." (Matt. 28:8.)

As we read the account of the cruel crucifixion of our Savior we can but sympathize with those sorrowing loved ones who beheld it, but when we consider the great value of that shed blood to them and us, and all mankind, then the sorrow of it all can gladly be borne. The message of the angel is still ringing out to the human family like it did to the sorrowing women, "he is not here," and like it did to them it fills the hearts of all believers with great joy, "for he is risen, as He said."

This fact, the resurrection

from the dead, proved beyond a doubt that Jesus is the Son of God and we can depend upon His word as truth. This means so much to us with all the confusion that is about us, that we have His gospel as a guide book to safety and everlasting salvation. His triumph over the grave proved His superiority over human ingenuity, civil jurisdiction and natural barriers; his preeminence over all the forces of the earth.

Then too, "He shewed Himself alive after His passion by many infallible proofs." (Acts 1:3.) After this He ascended unto the Father, there to prepare a place for His people, assuring us with these words: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14:3.) The apostle Paul tells us farther, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34.) Interceding for His people that they may be able through Him to arise from the grave in like manner as He did.

"Wherefore He is able also to save them to the uttermost that come unto God by him, seeing that He ever liveth to make intercession for them." (Heb. 7:25.)

No indeed, "He is not here, for He is risen, as He said," and unto them that look for Him shall He appear the second time without sin unto salvation. "Praise God, the tomb is void." O death, where is thy sting? O grave, where is thy victory?

THE HEAD VEIL

David Metzler

The design of the head veil for the woman, as taught by Paul, in I Cor. 1-16, is beautiful, if properly understood. We need not consider arguments offered against it, since Paul's reasons for it are clear, and those who want the truth may have it.

The first reason assigned is headship. The order is stated thus, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." (V. 3.) This is God's arrangement, not

man's. If man prays or prophesies with his head covered, he dishonors Christ, his Head. "Every man praying or prophesying having his head covered dishonoreth his head." (V. 4.) He therefore, uncovers his head in honor to Christ. His uncovered head is a sign that he recognizes Christ as his Head, his authority, and that he is subject to him.

If the woman prays or prophesies with her head unveiled she dishonors the man, her head. "Every woman praying or prophesying, having her head unveiled, dishonoreth her head." (V. 5.) She, therefore veils her head in honor to the man. Her veiled head is a sign that she recognizes the man as her head, her authority, and that she is subject to him.

This headship was designed by God in the creation. Paul does not say one word about the fall of either the man or the woman, in connection with the veil. He bases no argument upon the fall; we, therefore, should not. He bases his first reason for the headship upon the order in which the sexes were created. "For the man is not of

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the woman, but the woman of the man."

Paul's further reason is based upon the purpose of the creation of the woman. "Neither was the man created for the woman, but the woman for the man." Since the woman was created of the man, "Bone of his bone, and flesh of his flesh," and for him, he, therefore, is her head—so designed by God in the creation of the sexes. "For this cause (headship designed by God in the crea-

tion) ought the woman to have a sign of (the man's) authority on her head," (V. 10.) It is a sign that she accepts her God-appointed place, and is, therefore in favor with him. Since she accepts her God-appointed place, the veil also becomes a sign of her authority to pray and prophesy.

This headship is not arbitrary. It is in perfect accord with nature. The woman, naturally, looks to the man as her protector, defender, and provider, in whom she can trust, to whom she can look for help, sympathy and love, one in whom she can confide. The man, naturally, looks to the woman as the one who needs his help, protection and care. This relation is stamped upon our nature, and we can not help but respond to it. Here is the bond that unites the sexes. It is God's plan. Destroy it, and there will be disorder and confusion.

The second reason assigned is, "Because of the angels." "For this cause ought the woman have a sign of authority on her head; because of the angels." (V. 10.) What have the angels to do with prayer? "Are they not all

ministering spirits, sent forth to do service for the sake of them that shall inherit salvation"? (Heb. 1:14) We have an example of their service and relation to prayer in II Chron. 32: 20-21, "And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven, and Jehovah sent an angel, who cut off all the mighty men of valor, and leaders and captains. in the camp of the king of Assyria." We have another example given in Dan. 9: 21-23, "While I was speaking in prayer the man Gabriel (who is an angel) being caused to fly swiftly, touched me and said, At the beginning of thy supplications the commandment went forth and I am come to tell thee."

These examples show clearly that the angels are "sent forth" in answer to prayer, to minister to us. If the woman prays with her head unveiled, and thereby disregards God's design in the creation, how can she expect God to send to administer to her, while she disregards Him? "Therefore, let her be veiled," because of the angels.

The third reason assigned is nature. "Judge ye in yourselves; is it seemly that a woman pray to God unveiled? Doth not even nature itself teach you, that if a man have long hair it is a dishonor to him? But if a woman have long hair it is a glory to her; for her hair is given her for a covering." (V's. 13-15.) Paul, here steps aside from the word, and reasons from nature. The man naturally dislikes a "manish" woman. He admires modesty and subjection, and these things the long hair expresses. It is woman's glory to live in her sphere. The woman naturally dislikes a womanish man. She admires bravery and courage in a man. What does a man want with long hair? It is a shame for him to step out of his place.

Praying unveiled, and cutting the hair off, is of the same significance. "It is one and the same thing as if she were shaven. "For if a woman is not veiled let her also be shorn." (V. 4-5.) Since praying unveiled, and shearing the hair off, is the same thing, Paul explains that the veil is a sign of the woman's subjection. She

recognizes the man as her head, therefore, the long hair is a sign of the same thing. The veil places her in right relation with the man on the spiritual plane. The long hair places her in right relation with the man on the natural plane. If she disregards the man on the spiritual plane, by praying unveiled, let her also disregard him on the natural plane. Let her be shorn, let her be consistent. But if she recognizes her place on the natural plane, if it is fitting for her to wear long hair, if it is glory to her, let her also be veiled, and recognize her place on the spiritual plane. The Greek calls the covering on the spiritual plane "Katakalypto," and the covering on the natural plane—the long hair, "Peribolaion."

The fourth reason assigned is custom, "We have no such custom." (V. 16.) No such custom as women wearing short hair, or shaving. No such custom as women praying with their heads unveiled. Paul found his reason for the woman wearing the veil in the design of the creation, the angels and nature, and now adds custom. His argu-

ment harmonizes. "But if any man seemeth to be contentious," that does not change God's design, neither man's relation to the angels, nor yet nature, nor custom. Man's contention never affected God's Word. The better way is to submit to it and receive the blessing intended for us.

The fifth reason assigned is the practice of the churches—"Neither the churches of God" (V. 16.) The church at Corinth was the only church out of order on this point. The example and practice of the apostolic church is the apostle's last reason. When the church at Corinth departed from their practice, she departed from the practice of the church of God. Arguments are universal. His message is direct to "all that call upon the name of our Lord Jesus Christ in every place." (I Cor. 1:2.) It is not a question of interpretation—that is clear. It becomes a question of inspiration.

May there be consistency! The veil stands for modesty, humility and subjection. May personal appearance, conduct and life harmonize therewith. May the bond between the man and the

woman, and between them and God and Jesus, be made stronger.

Nappanee, Ind., Gospel Messenger—Years ago.

Sel. by Sister Lulu Kesler.

NOTICE

The Lord willing, the District Meeting of District No. 2, will be held at the Englewood congregation on Wednesday, May 4th, 1938.

Elders meeting will begin at 10 o'clock on Tuesday, May 3rd. Tuesday evening there will be preaching services and a general invitation is extended to these services. Plan now to attend this meeting and help make it a blessing in the community and the church in general.

It is with a feeling of sadness that we enter the obituary of Sister Ida Helm in this issue. It is like giving a good friend a last farewell. She has been a faithful contributor to the Monitor and her timely and edifying messages will be missed by all. Her labors as a writer have comforted and encouraged many weary pilgrims on the narrow way

and we trust that the Lord will reward her abundantly. Although we feel the loss of these loved ones keenly, we can but say, the Lord's will be done.

It is our hope that the zeal and faithfulness of these old soldiers of the cross who leave us from time to time, will inspire others to take up the armor and fill the ranks and bravely fight for Christ our King.

Sister Helm is gone, "she hath done what she could."

Dear reader, are you doing what you can for the Master?

District Meeting clerks please send all queries and other material for General Conference to us at once so we can get it in print for the May 15th issue of the Monitor.

—Editor.

HINDRANCES TO THE PRAYER LIFE

The greatest hindrance to the life of prayer is sin. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated

between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:1-2.)

God would rather let Israel be defeated at Ai and go into captivity to Babylon, notwithstanding the prayers of Joshua in one case, or even Noah, Daniel, and Job, if they could have interceded, in the other, so long as the answering of these prayers would have countenanced the sin of His people. Yes, even that beautiful and consecrated temple must be consumed to ashes, and the very name of Jehovah dishonored by His enemies, rather than sin in the slightest degree be sanctioned by a holy God.

"If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18.) Even the cherished purpose of sin will thus hinder our prayers. The Apostle John most clearly adds his testimony to this heart-searching truth when he tells us, "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we

keep his commandments, and do those things that are pleasing in his sight." (1 Jno. 3:20-22.)

The old farmer who tried to get peace at the altar by the prayers of the saints was quite right when he told them one night the Lord would never answer their prayers "so long as that ox was in the wrong stall." And he hurried away to return his neighbor's property, but came back the next night with shining face and light heart to testify to the blessing that came the moment he put the hindrance away.

God can hear the prayers of sinners, or else none of us could have access to the throne of grace, but this is a different matter from expecting Him to answer our prayers while we are deliberately committing sin without an honest purpose to abstain from it. This is the coldest insolence and presumption in the face of heaven. The sin may be confessed and put away, and then the Lord will freely bless; but while we stand with evil conscience and wrong intent, and expect God to countenance our disobedience and presumption,

we can only accept the awful message which He gave to the leaders of Israel in the 14th chapter of Ezekiel:

"Son of man, these men have set up their idols in their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that sitteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

"Therefore say unto the house of Israel, Thus saith the Lord God; repent, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the

stumblingblock of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by himself: and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord." (verses 3-8.)

This will frequently be found to be the cause of long unanswered prayers, and the failure of God's people to enter into the fullness of blessings they are seeking. God is searching their hearts and bringing to their remembrance long-forgotten sins, with which He wants them to deal thoroughly. Hence, when we are at some secret crisis of life, seeking perhaps for entire sanctification, the baptism of the Holy Spirit, the healing of some critical and alarming disease, the life of some precious friend, or deliverance in some great emergency, God searches the heart as with eyes of flame, and brings to our conscience things long buried in oblivion, and enables us to search and try our ways, and lay open all our heart before

Him. Then may we receive His blessing unhindered and unbounded, and know the blessedness of the man "whose transgression is forgiven, whose sin is covered and in whose spirit there is no guile." (Ps. 32:1-2.)

Beloved, let us search and try our ways, and turn again unto the Lord. Let us be willing to say, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Let us bring every Achan to the light and to the sentence of death and we shall find that even sin cannot hinder our prayers or our perfect blessing if it is truly put away, but the Vally of Achor will become the very Door of Hope, and the place of forgiven sin and self-crucifixion will be marked as the starting point of a new and higher life of usefulness.

Sel., Harry Smith.

CARD PLAYING

So many people are finding pleasure in the game of cards that we as Christian people ought to look at it

open mindedly to decide just what our attitude should be. If no other criticism could be advanced, the simple fact that it is a waste of time should be sufficient to ban it from Christian circles. I'm sure that the person rising from the card game does not feel in his heart the satisfaction that comes to the one who knows he has accomplished a task that will make life easier for his fellowmen. While there are still so many definitely positive things people can do, it is wrong to spend time with what does no good or even does harm.

The card game has a tendency to disrupt homes. If the mother is a card fiend, it takes her from the home far too often for the good of her children, especially if they are very young. The natural desire of children is for companionship with their mother, and to deny it means that they will seek friendship elsewhere. Gang play is often the substitute found when the children are old enough. For the smaller child the mother gets someone to stay in the home while she is gone. The child naturally enough resents being thrust to just "any-

body" to be taken care of, feeling cheated by not having the mother. A mother with cards on the brain is no mother at all, because she doesn't even care when the child earnestly pleads for her to stay home. She is deaf to such entreaties.

The hands of Christian people belong to the Master. Did He not buy them with His blood on Calvary, when He ransomed us? The poet has said:

"Take my hands, and let them
move
At the impulse of Thy love."

If this is the song from the heart of every Christian, it would mean that Christian hands are ready and willing to do only the Master's will. His kingdom will never "come on earth as it is in heaven" by any game of cards. Again the poet says:

"Take my lips and let them be
Filled with messages for Thee."

If Jesus were to stand by a card table, watch the players in action, and listen to their senseless chatter, do you think He could feel they were doing their part in fulfilling the song as we so often sing:

"All for Jesus! all for Jesus

All my being's ransomed powers.
All my tho'ts, and words and doings,
All my days and all my hours.
Let my hands perform His bidding,
Let my feet run in His ways—
Let my eyes see Jesus only,
Let my lips speak forth His
praise."

The player's sole ambition is to win the game. This desire so completely possesses the mind that if the goal is obtainable in no other manner, cheating is resorted to. I am convinced that the cheater at the game of cards would cheat in the game of life, and would be unworthy of any trust. A "one-track" mind, which knows only cards, is developed. All other things become of minor importance and the card player lives just from one card game to the next. We all have often heard card playing mentioned in connection with gambling and drinking. They go hand in hand to lead a person to ruin. Swearing is the common language around the card table; it seems to inspire the players to a better game.

Once I heard some one trying to defend the card game. He said: "The card game puts people on an equal footing. If a Christian

wants to win a player to Christ, all he needs to do is to start playing cards with him and thus win his confidence. Leading him to Christ is then easy because of ties of friendship." Permit me to explain this. I will grant card playing will put a Christian on an equal basis with the "out and out" sinner—both are in the devil's hire. The Christian to play cards must abandon his ideals and principles. Very few ever pick them up again after they get with the "right bunch." If the subject of Christianity were to be discussed the old card player would say this to the new: "You can't lead me to Christ. You play cards and sin just as I do." It works on the same principle as rescuing a man from quicksand does. You would not plunge into the quicksand with the man to pull him out but you extend to him a solid pole or plank. Thus with the card player. Don't plunge in with him, but throw him the life line of God's love and mercy. Stay on firm foundation while you rescue him.

Avoid all contact with cards for they are the devil's prayer book. There are

enough good things in this world to do that you do not need to waste your time at card playing. Find some useful, beneficial hobby and you will be much better satisfied, and better yet; others will be thankful for your life—Mildred E. Cave in "Christian Conservator."
—Selected.

JESUS RISEN

Vernie Diehl

"Because I live, ye shall live also." (John 14:19.)

Jesus was nailed to the cross, He was buried in another's tomb. "Women came early the first day of the week with sweet spices, that they might anoint Him." A heavy stone had been rolled up to the mouth of the tomb to close it. They were anxious about who should roll this great stone from the mouth of the sepulchre. How often we get fearful and discouraged when there is something we should do and give up. Do we see Satan working here, causing us to turn and give up. But not so with those women, they just kept right on, as they came to the tomb they found the stone

rolled way, they went right into the sepulchre. They were frightened. Almost the same words were used as were used to announce His birth to the shepherds. The angel that was sitting there said to them, "Be not afraid," also Jesus said the same later when He met the women. Mary expresses herself thus, "They have taken away my Lord." Can we see this today, so many things substituted for pure religion, and the living Christ—too many places churches are being turned into merchandising—too much stress put on the social side of life. "They have taken away my Lord," and people everywhere are crying for the full gospel.

The angel tells them to go tell the resurrection story—tell the disciples—tell Peter. He goes before you into Galilee. He will meet you there. Poor backslidden penitent Peter was sent a special message. He was interested in Peter, although Peter had flatly denied Him before.

Jesus appeared in person again and again after His resurrection so there can be no doubt about the resurrection.

He who was raised, will receive us also.

Nokesville, Va.

JESUS THE FIRST FRUITS

Katie M. Myers

"Verily, verily, I say unto you, the hour cometh and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live, for as the Father hath life in Himself even so gave He to the Son also to have life in Himself, and He gave him authority to execute judgement, because he is the Son of Man, marvel not at this, for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life: and they that have done evil unto the resurrection of judgment." (Jno. 5:25-29.)

How many people do not have the promises that we as Christians have and can say, blessed be the God and Father of our loved Jesus Christ, who according to His great mercy begat us again unto a living hope by

the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you. (I Pet. 1:3.)

And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome, brought sweet spices, that they might come and anoint him, and very early in the morning the first of the week, they came to the tomb when the sun was risen, and they were saying among themselves, who shall roll us away the stone from the door of the tomb, and looking up they see that the stone is rolled back; for it was exceeding great, and entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe, and he saith unto them be not amazed, ye seek Jesus of Nazareth, who hath been crucified: He is risen, he is not here, but go and tell the disciples and Peter. He goeth before you into Galilee, there shall ye see Him as He said unto you.

How we should rejoice and praise God that he was pleased to make known unto

us the mystery which is Christ in us the hope of glory.

It was hard for the disciples to understand what Jesus was to go through in order to bring us this plan of salvation, and Peter was so confident in his strength of even dying with Jesus, but fell to denying Him that he cursed and swore he never knew Him, but repented as the cock crew and reminded him of Jesus' words. We must accept Jesus words.

We must accept Jesus in full, His cross and atoning blood, His teaching in obeying all the commandments, and may we present the truths to others who are seeking for Christ as He is the first fruits of them that slept and, is at the Father's right hand interceding for us.

May we remember Jesus' words, "I am the resurrection and life, he that believeth on Me though he die, yet shall he live."

Brethren and sisters, may we strive to live so that we have a part in the first resurrection, as over these the second death hath no power but they shall be priests of God and of Christ

and shall reign with Him forever.

Pasadena, Calif.

TOBACCO

The committee named by the General Conference to prepare an answer to the tobacco query now pending has decided to have printed in the Bible Monitor the decisions of General Conference, chronologically on that question, so that our members may all see the attitude of the church in the past. The queries and answers referred to follow:

1817, Art. I, page 222. Concerning the use of tobacco, it was in union considered, that if a member should be contaminated with it, such should be admonished to quit it; and if he would not be told, such a member could not be elected to any office in the church.

1822, Art. 7, p. 220. Concerning the abuse of tobacco. This has been before the meeting already before this, and was always considered a shamefully bad habit, and everything bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that

your bodies, together with soul and spirit, shall be holy.

1827, Art. 12, p. 220. Concerning members who engage in the raising of tobacco. Considered that members should have nothing to do with such things, by which so much mischief is done, and so many men (and women too) are led captive, as is the case with tobacco.

1880, Art. 16, p. 223. Is it according to the gospel, for a brother who indulges in the filthy fashion of the world in the use of tobacco (except for medicinal purposes) to reprove a sister who indulges in the vain fashions of the world in dress?

Answer. No; both fashions being wrong. See Rom. 2:1, 3, 21, 22, and Matt. 7:3-5.

1888, Art. 14, p. 222. Whereas the offensive use of tobacco continues among us, notwithstanding the numerous decisions of Annual Meeting, and the apostle bidding us "cleanse ourselves from all filthiness of the flesh and spirit," II Cor. 7:1, therefore will not Annual Meeting ask brethren on receiving applicants

into the church, that they advise them to abstain from the use of tobacco?

Answer. This meeting advises brethren to do so.

1889. Art. 20, p. 222. Northern Iowa asks Annual Meeting through District Meeting to reconsider Art. 14, 1881. If it is wrong to elect and install officers who use tobacco is it not wrong for elders who use tobacco to officiate in such installations?

Answer. Art. 14, 1881, is so reconsidered as to prohibit an elder from installing officers while he is in the habit of using tobacco.

1889. Art. 24, p. 221. (a) Is it right for members to work in tobacco factories, or to manufacture tobacco for the use or for the trade?

Answer. We advise that members as much as possible refrain from laboring in the tobacco business as employees in any way, according to Matt. 5:16; I Thes. 5:22.

(b) Is it right for members to engage in tobacco traffic, either wholly or in connection with other merchandise?

Answer. We advise that members should not do so, according to Art. 11 of

Minutes of Annual Meeting of 1886.

(c) Is it right for members to smoke, chew, or snuff tobacco, or use it in any form as a habit or for pleasure?

Answer. It is wrong to use tobacco in any form with the single exception of medicinal or mechanical purposes, according to James 1:21; II Cor. 7:1, and therefore we strongly urge all our members to quit its use.

1890. Art. 10, p. 222. Should a minister, who uses tobacco to gratify a lust of the flesh, be invited to hold a series of meetings, and thus lend his influence to induce the young, by his example, to become slaves to the habit?

Answer. No.

1890. Art. 13, p. 221. As the Annual Meeting of 1886, Art. 11, advises against brethren engaging in business selling tobacco, but as the profits of selling it enable firms that handle tobacco to sell other lines of goods at lower rates, can a church of right demand of a brother to quit handling it so long as a majority of a considerable number of its members patronize a house

or houses that handle it, because they can buy there cheaper? To be sent to Annual Meeting through District Meeting. Paper to be sent to the Standing Committee for an answer.

Passed.

This Annual Meeting considers it right to use every lawful means to prohibit brethren from violating her decisions relative to the tobacco traffic; but deems it inconsistent to make demands like the above, while members patronize those who do sell it.

1896. Art. 7, p. 26. (Salem church, Southern District of Ohio) We petition Annual Meeting, through District Meeting to reconsider Art. 10 of Minutes of Annual Meeting of 1899, and so amend, that no delegate to Annual Meeting, or District Meeting, or member of the Standing Committee be accepted as such who uses, raises, buys or sells tobacco.

Answer. We grant petition asked for.

1898. Art. 8, p. 26. (Woodstock Cong., April 21, 1898.) We ask Annual Meeting, through District Meeting of the Second District of Virginia, to say

whether she means in Art. 7, 1898, to prohibit brethren from serving as delegates to Annual or District Meeting who use tobacco for medicinal purposes only.

Answer. Yes.

1899. Art. 12, p. 221. We, the brethren of Upper Twin church, petition Annual Meeting through District Meeting to amend Art. 7, of the Minutes of Annual Meeting of 1896, so as to exclude from the privilege of sitting as delegate in District or Annual Meeting the member who has tobacco raised, as well as the one who raises it.

Answer. Petition granted.

1916. Art. 7, p. 222. We, the Antietam congregation, in council assembled, ask Annual Meeting through District Meeting, to decide that no elder who raises, buys, sells, or uses tobacco, shall be allowed to ordain or install, or assist in ordaining or installing, any minister or deacon into office. The elders of the church District shall see to it that this be carried into effect in their respective Districts.

Passed to Annual Meeting.

Answer by Annual Meet-

ing. We reaffirm former decisions against the use of tobacco by all our members; and we further decide to grant the request.

The foregoing minutes are taken from the Revised Minutes of 1922, the last revision printed before the organization of the Dunkard Brethren church.

Vienna, Va., Feb. 9, 1938.

Lewis B. Flohr,
Chairman of Com.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

He is not here: for He is risen.

THE LORD'S PRAYER

The following beautiful composition was found in Charleston, S. C., during the war. It was printed on very heavy yellow satin, and is quite a literary curiosity.

Thou to the mercy seat our souls
dost gather,
To do our duty unto Thee our
Father;
To whom all praise, all honor
should be given,
For Thou art the great God who art
in heaven;
Thou, by thy wisdom, rul'st the
world's whole frame,
Forever, therefore, hallowed be thy
name,
Let never more delays divide us
from Thy glorious grace,

But let thy kingdom come.

Let thy commands opposed be by
none,

But Thy good pleasure and Thy will
be done;

And let our promptness to obey be
Even the very same in earth as it
is in heaven.

Then for our souls, O Lord, we also
pray,

Thou wouldst be pleased to give us
this day

The food of life, wherewith our souls
are fed,

Sufficient raiment, and our daily
bread;

With every needful thing do Thou
relieve us,

And of Thy mercy, pity and forgive
us

All our misdeeds, for Him whom
thou didst please,

To make an offering for our tres-
passes.

And for as much, O Lord, as we be-
lieve

That Thou wilt pardon us as we
forgive;

Let that love teach, wherewith
Thou doest acquaint us,

To pardon all those who trespass
against us.

And though sometimes, thou findst
we have forgot

This love for thee, yet help and
lead us not.

Through soul, or body's want, to
desperation,

Nor let earth's gain drive us into
temptation;

Let not the soul of any true be-
liever

Fall in the time of trial but deliver

Yea, save them from the malice of
the devil,

And in both life and death, keep us
from evil,

Thus pray we, Lord, for that of Thee
 from whom
 This may be had, for Thine is the
 kingdom,
 This world is of Thy work, its
 wondrous story,
 To Thee belongs the power and the
 glory;
 And all thy wondrous works have
 ended never,
 But will remain forever and forever,
 Thus we poor creatures would con-
 fess again,
 And thus would say eternally, Amen.
 —Selected by Lizzie Hummer.

THE TWO WAYS

A path to heaven, a road to hell,
 Jesus named them and named them
 well;
 A way to manliness and wealth,
 A way to want and broken health.
 A way of life in honest prayer,
 A way to honest, useful life;
 A way to brawling, senseless strife.
 A way to all that's true and brave,
 Or a way to fill a drunkard's grave;
 A way to joy which home imparts,
 Or a place to be for wicked hearts;
 A way to heaven, of our heart's
 desire,
 Or a way to hell for sinful liar.
 A way to ruin youthful life,
 A way which genders sin and strife;
 A call for boys for playing pool,
 A call for boys to be a fool.
 A call for boys the ball to roll,
 A call for boys to lose their soul;
 A call for boys to serve the devil,
 A call for boys to his own level.
 The bowling alley is the devil's den,
 It is no place for Christian men;
 The pool hall truly is the same,
 It surely has no better name.

The devil argues 'tis the same
 As though you served God's holy
 name.
 Bot God's word proves the devil a
 liar,
 John 8:44 cites his desire.
 God calls you to yield your heart,
 And from your wicked ways depart.
 Then He will send His spirit, too,
 To lead and guide and abide with
 you.
 And it will be full blessing indeed,
 When God your heart and mind
 doth lead.
 Someone may not in this agree,
 But read God's word yourself and
 see.

Sel., L. A. Shumake.

NEWS ITEMS

PLEVNA, IND.

We, the Plevna congregation, met
 in regular quarterly council on Sat-
 urday, March 12th. The meeting
 was opened by singing, after which
 Bro. Peter Lorenz read I John 2 and
 commented on same.

Elder Emanuel Koonen had charge
 of the busintss meeting in the
 absence of Elder L. W. Beery.

We elected our delegates for
 District Meeting as follows: Bro.
 Earl Kendall, Bro. Peter Lorenz and
 Bro. Charles Kintner.

We also elected a church trustee.

We have decided to hold a series
 of meetings this fall with Bro. A.
 B. Rice for our evangelist.

Several other matters of business
 were transacted. The meeting was
 closed in the usual way.

Iona Lantz.

DALLAS CENTER, IA.

On March 5th, the congregation at this place met for spring council with a good number present. The opening exercises were conducted by our Elder, Bro. Royer, using for a scriptural lesson St. John 2 and prayer.

The amount of business was small and all went well. First the minutes of our last meeting were read and accepted. Also the report of the visit was given. All proved to be in harmony and union, working for the advancement of the church and for the good of others as well as to our own interest.

Meeting closed by prayer and singing.

For our Bible study on Sunday evening our Elder suggested that we take the polity booklet and use a part each time, this helps us to get a greater knowledge of the doctrine of our church. Also this will help us to be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

Our love feast is set for May 21 and 22. We wish those who are coming from the west would make arrangements to stop and worship with us.

We were glad on Sunday, February 20th when another sister united with our church. We are always glad and welcome all those who would like to walk closer to the teaching of the word.

C. R. Gehr, Cor.

WEST FULTON, OHIO

The West Fulton congregation met in regular quarterly council March 5th.

The meeting was opened by singing No. 201. Bro. Butts read Collossians 3, and also led in prayer. As our Elder was not present, Bro. Butts had charge of the meeting.

All business was take care of in a pleasant manner.

Delegates chosen for District Meeting are as follows: Bro. Butts, Bro. Harold Beck and Bro. Morningstar.

It was decided that we have a communion May 21st, an all day meeting.

It was also decided that we have a two weeks' meeting the latter part of August with a harvest meeting at the beginning.

Pray for us that we may remain faithful.

Orpha Beck, Cor.

NEFFSVILLE, PA.

The Northern Lancaster county Dunkard Brethren will hold their love feast at Lititz, Pa., on May 15th, starting at 10 a. m.

A hearty invitation is extended to all who can attend this meeting.
Susanna B. Johns.

MT. DALE, MD.

The Mt. Dale congregation Dunkard Brethren met March 12th in regular council meeting with Elder A. B. Rice in charge. Meeting was opened by Elder Rice reading I Tim. 2, and commenting on same, followed by prayer. A fine spirit prevailed

throughout the meeting.

The visiting brethren gave a very favorable report.

Delegates to District Meeting were elected as follows: S. P. Rice, E. L. Moser, J. A. L. Rice.

Trustee for five years—J. A. L. Rice.

Sunday school superintendent, Roy J. Rice; assistant superintendent, F. H. Whipp.

The time of our love feast was changed from the last Saturday of April to the first Sunday in May, an all day meeting will be held. Sunday school 9:30 a. m. followed by preaching, dinner will be served at noon in the basement.

A hearty invitation is extended to all to come and enjoy these meetings with us, as well as all of our meetings at this place, as we need each others encouragement and especially the prayers of God's people.

Joshua A. L. Rice,
R. 3, Frederick, Md.

MIDWAY CHURCH

The Midway Dunkard Brethren church met in regular quarterly council March 5, 1938. Our Elder, Bro. Klepinger opened the meeting by reading Phillipians 2, and prayer and also moderated the meeting.

We were glad to receive by letter a young Minister, Bro. Paul Morphew and wife, moving in our congregation from Quinter, Kans.

It was decided to hold our love feast September 10, 1938, the hour to be decided later.

Delegates chosen for District Meeting are Bro. C. Wolf, Bro. Paul Morphew, Bro. D. P. Klepinger.

As our superintendent expects to be away working for some time, it

was decided to hold an election which resulted in Bro. Paul Myers, superintendent and Bro. Ralph Frantz, assistant. Our secretary, Robert Myers was called by death, Bro. L. D. Wolf was chosen to take his place.

All business was taken care of in a Christian manner, the meeting was closed by Bro. Morphew.

We ask an interest in the prayers of our brethren and sisters for the little flock at this place.

Ralph K. Frantz, Cor.
Peru, Ind.

ANNOUNCEMENT

We, the Dunkard Brethren of District No. 1, expect to hold our District Meeting April 26th and 27th, 1938 at the Dunkard Brethren church at Mechanicsburg, Pa. The Elders of the District will meet Tuesday, April 26th at 10 a. m., and at 7:30 p. m. A preaching service after which the delegates of the District will meet for organization. Elder Lewis B. Flohr of Vienna, Va., has consented to deliver the sermon. The District meeting will convene the following day at 9 a. m.

We extend a cordial invitation to attend this meeting.

Don't forget the dates.

By Committee.

WAYNESBORO, PA.

We, the Waynesboro congregation, met in our regular council meeting Saturday, March 26th, at 2 o'clock.

The meeting was opened by our Elder, L. B. Flohr. Scripture I Pet.

1. Prayer by Bro. L. B. Flohr.

At this meeting we elected our

Sunday school and church officers for another year. The election was as follows: Superintendent, W. D. Tharp; assistant superintendent, Norman King; secretary, Grace Adams; assistant, William Demuth; adult class teacher, Bro. H. C. Linebaugh; assistant teacher, Bro. Geo. Socks; young people's class, W. H. Demuth; assistant, Ira Adams; beginners class, Sister Ola Harbaugh; assistant, Lillie Kauffman; Monitor correspondent, Mae Tharp; Monitor agent, Jessie Demuth, church trustee, H. C. Linebaugh.

At this meeting we decided to have an all day harvest meeting on Sunday following our July council. On account of our elder being present at this time, we have decided to hold an all day harvest meeting Sunday, July 31st, and to continue to hold a harvest meeting following our July council meeting until the congregation sees fit to discontinue it.

At this meeting we have set a fixed time for our love feasts. Spring love feast the first Saturday and Sunday of May. Fall love feast to be held each year on Thanksgiving Day—all day meetings.

We extend an invitation to all to come to our love feast, the date being May 7th and 8th. Come and worship with us.

Sister Mae Tharp, Cor.

PLAINVIEW, OHIO

On March 17, the Plainview church met in regular quarterly council. Opening song 201, Bro. Kreider gave some remarks on song and led in the opening prayer.

There was not much business and all was disposed of in a Christian

manner. Delegates were elected for the District meeting.

The sick of our number are improving and we hope they can soon be at the services again. We are few in number and ask an interest in your prayers.

Ivene Diehl, Cor.

MECHANICSBURG, PA.

District meeting will be held in the Mechanicsburg Dunkard Brethren church April 26th and 27th, the Lord willing.

May the prayers of the faithful ascend to our Heavenly Father in behalf of this meeting.

All are kindly invited to attend this meeting. Come, bring others with you.

Mabel Wells, Cor.

NOTICE

The love feast will be held at Dallas Center, Iowa, on May 21 and 22. We invite all who can come and especially the ministering brethren.

C. R. Gehr.

OBITUARY

IDA M. HELM

Was born March 24, 1870 and departed this life March 3, 1938, at her home near Ashland, Ohio, at the age of 67 years, 11 months and 9 days.

She was a faithful member of the

Dunkard Brethren church until the Lord called her home. She held her membership at the Orion congregation near North Canton, Ohio. Though Sister Helm lived quite a distance from church and could not attend regularly we were always glad to see her and have her here for the short time she spent with us.

Sister Helm is one who will be missed by members all over the brotherhood as well as many friends and readers of the Bible Monitor, and Gospel Messenger. She was a very willing and steady contributor of helpful literature for Christians on the strait and narrow way and always seemed to have the Lord's work at heart. We will especially miss her as readers of the Bible Monitor.

She is survived by Alice, Jennie, and Martin Helm of the home; Charles Helm of Ashland, Ohio, as well as a host of friends and relatives.

Services were held at the Mohican church near Ashland, Ohio, on March 5, 1938 at 2:30 p. m. Burial was in Mohican cemetery. Bro. Theodore Myers was in charge of the services.

Clarence Surbey, Cor.

THE TONGUE

Is "A world of iniquity"
 "Set on fire of hell"
 "Tamed by no man"
 "An unruly evil"
 "Full of deadly poison."
 It "Boasteth great things"
 "Defileth the whole body"
 "Setteth on fire the course of
 nature."

—James.

THE CHRISTIAN MOURNER'S PROSPECT

The hour the hour, the parting hour,
 That takes from this dark world its
 power,
 And lays at once its thorn and
 flower
 On the same withering bier, my
 soul!

The hour that ends all earthly woes,
 And gives the wearied soul repose—
 How soft, how sweet, that last, long
 close
 Of mortal hope and fear, my soul!

How sweet, while on this broken lyre
 The melodies of time expire,
 To feel it strung with chords of fire,
 To praise the Immortal One, my
 soul!

And while our farewell tears we
 pour
 To those we leave on this cold
 shore,
 To feel that we shall weep no more,
 Nor dwell in heaven alone, my
 soul!

How sweet, while waning fast away
 The stars of this dim world decay,
 To see, prophetic of the day,
 The golden dawn above, my soul!

To feel we only sleep to rise
 In summer lands in fairer skies,
 To bind again our broken ties.
 In ever living love, my soul!

The hour, the hour, so pure and
 calm,
 That bathes the wounded soul in
 balm,
 And round the pale brow binds the
 palm,
 That shuns this wintry clime, my
 soul!

The hour that draws o'er earth and
all

Its briars and blooms, the mortal
pall—

How soft, how sweet that evening-
fall

Of fear, and grief, and time, my
soul!

Gospel Viitor, 1869.
Selected by Mae Tharp.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 13:1-14.

Apr. 10—Rom. 14:1-23.

Apr. 17—Rom. 15:1-33.

Apr. 24—Rom. 16:1-27.

May 1—I Cor. 1:1-31.

May 8—I Cor. 2:1-16.

May 15—I Cor. 3:1-23.

May 22—I Cor. 4:1-21.

May 29—I Cor. 5:1-13.

June 5—I Cor. 6:1-20.

June 12—I Cor. 7:1-40.

June 19—I Cor. 8:1-13.

June 26—I Cor. 9:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Solomon's Wise Choice. I
Kings 3:5-15.

Apr. 10—Solomon Builds the Temple.
I Kings 6:1-38.

Apr. 17—Solomon Prays for God's
House and God's People.
I Kings 8:22-54.

Apr. 24—Solomon and the Queen of
Sheba. I Kings 10:1-23.

May 1—Solomon Worships Idols.
I Kings 11:5-13.

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May 15—Jeroboam and His Golden
Calves. I Kings 12:16-33.

May 22—Jeroboam's Hand Withers
and Restored. I Kings
13:1-10.

May 29—The Disobedient Prophet
Slain. I Kings 13:11-32.

June 5—How God Cared for Elijah.
I Kings 17:1-16.

June 12—Elijah Proves the True
God. I Kings 18:17-40.

June 19—Ahab and Naboth's Vine-
yard. I Kings 21:1-20.

June 26—Review.

BIBLE MONITOR

Vol. XVI

May 1, 1938

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ACQUITTED

Although we are confronted with a very serious and alarming condition in the world today which indicates a heavy responsibility resting upon this enlightened generation, it is still possible for us to clear ourselves of responsibility and stand acquitted before our God. The manner whereby we may be able to escape the judgment and condemnation of men, because of sin, is clearly set forth in the scriptures.

The apostle Paul realized and appreciated this as is indicated by his life and teachings, and remained the elders of the church at Ephesus in his parting discourse to them, of this fact. "Wherefore I take you to record this day, that I am pure from the blood of all men." (Acts 20:26.) This

freedom from the blood of all men was certainly a consolation to the apostle Paul when he came to leave this world. Would to God that all men might die with this same consolation, then we would not have to witness the terrible death bed scenes of some of our fellowmen. It is serious enough when we come to consider that we shall have to give account before God for how we have used our own bodies, but when we realize that as a result of our conduct we may have the blood of other men upon us, this life becomes a serious matter indeed. "For none of us liveth to himself, and no man dieth to himself." (Rom. 14:7.)

If Paul could clear himself of responsibility then certainly we can do likewise; in fact, there is no reasonable excuse for failure to do our duty in this mat-

ter.. Let us notice what gave Paul this assurance. His own language reveals it. "For I have not shunned to declare unto you all the counsel of God." (verse 27). He had been called and set apart to the ministration of the gospel of Christ and it is recorded that after his conversion "straightway he preached Christ in the synagogues, that he is the Son of God." From this time forward this was his theme and he earnestly insisted to all men the necessity of "repentance toward God, and faith toward our Lord Jesus Christ."

Just to read his messages to the various congregations of the early church is enough to convince one that he was faithful in his calling. His gospel of Christ was complete, as it covers every avenue of human activity and reveals to men what the will of Christ is, in all of these matters. Naturally, having declared all that the Lord had committed to him to the best of his ability, his conscience was clear and he could face his Maker and his fellow-men with equal peace of mind.

Not only did he clear him-

self of responsibility in his teaching and preaching, but he did likewise in his living. In other words, he lived what he taught and preached. Thus the influence of his daily living was such that no man could accuse him justly of leading or encouraging others to sin.

Notice this statement to the Ephesian elders: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews." Again, he speaks at various places of his "manner of life" amongst them, which indicates that he demonstrated or proved what he preached. "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. (II Cor. 7:2.) For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. (I Thes. 1:5.) Ye are witnesses, and God also, how holily and justly and

unblameably we behaved ourselves among you that believe. (I Thes. 2:10.) But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me." (II Tim. 3:10:11.)

From this consideration it is evident then that it was his careful teaching, preaching and living of the Gospel of Christ that gave Paul the assurance to declare that he was "pure from the blood of all men." Fellow travelers, the same conduct on our part wil give us the same peace of mind. This is worth striving for.

If all ministers of the gospel would measure up to this standard what a change would take place in the churches and in the world at large.

ARE WE LIVING FOR TIME OR ETERNITY?

T. C. Ecker

And that He died for all, that they which live should

not henceforth live unto themselves but unto Him which died for them and rose again. (II Cor. 5:15.) This was Christ, our natural feeling and desires are selfish—Jesus has given us the clearest example of unselfish love the universe has ever witnessed. For God commendeth His love to us in that when we were sinners, Christ died for us. I do not believe that we ever, in this world, can fully understand the merits of our Savior's life, death and resurrection enough to know that he has opened a new and living way, by which we may come back to our heavenly Father and be his children again.

Do you know that Adam was a son of God? But he, like Esau after him, sold his birthright, lost the divine image in which God had created him and fell from his sonship. But now we read: He that spared not His own Son, but delivered him up for us all, how shall He not with him also, freely give us all things? All things, here includes a restoration to our former sonship with God.

We as the children of God are exhorted to follow in the

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steps of our blessed Lord, this not only means that we are not to live unto ourselves and for ourselves alone, but unto Him and His people, for He went about doing good. John says, we love Him because He first loved us. We who assemble in His name can truthfully repeat this language, but how do we prove to ourselves and the world that we do love Him? It is by letting our light shine. Men do not light a candle and put it

under a bushel. A city on a hill cannot be hid. I hope we have all made clean the inside of the cup and the platter, for this is the only way in which the outside can be kept clean.

A pure life flows out of a clean heart, and it can come from no other source. We show our love to the Lord by observing His ordinances; by baptism, by washing one another's feet, by partaking with each other of the Lord's supper, by communing with Him in His broken body and shed blood, symbolized by the bread and wine. Next, in denying ourselves of all ungodliness and worldly lust, and living soberly, righteously, and Godly in this present world.

Think on this for a bit. Soberly means calmly sincere; not moved by fits of excitement. Righteously means doing right; right toward God by obedience, and right toward men in our dealings with them. Many a brother has ruined his power for good by not being watchful; by telling jokes, and delighting in trifling things. He may put on a square face at church, but a little disappointment would lengthen it fearfully,

and a little fun or glee would broaden it out of all Christian shape.

For the benefit of all, the last but not least, Godly, is like God; and it includes all the rest, for: God is love, to abide in God is to live in holy, heavenly love. Abide in Me and I in you. Wonderful words—this is heaven on earth.

Taneytown, Md.

RIGHTLY DIVIDING THE WORD OF TRUTH

II Tim 2:15

E. J. Reece

A few thoughts on the above subject, not that I am able to say, just how to rightly divide the word of truth, but a few points as they appeal to me. This subject should be of interest to every minister or teacher.

While the apostle, in the verse mentioned in the text, was instructing Timothy, then a young minister, who from a child had known the holy scriptures, which is able to make thee wise unto salvation through faith which is in Christ Jesus.

So we learn from the apostle, that while we may

know the scriptures, we should study to know how to rightly apply them, or as the "Revised" gives it, handling aright the word of truth.

Frequently I have heard certain scriptures so explained that apparently set at naught other plain scripture. Such teaching is not right, so Paul instructs Timothy saying, "all" scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works. Jesus said man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

So all the words of inspiration means something for us, and we should let them have their meaning, whether it suits our fancy or not.

The instruction Paul gave to Timothy, to "study" to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. This scripture should be heeded by every one, so he might be approved

of God; try and teach as God designed, even if it does not suit everybody. Even the man himself, might need to change his opinion or theory in order to rightly divide the word of truth. If so, better drop opinion or theory, than to "wrest" the scriptures to his own destruction, and do as a sister said in Bible Monitor of January 15, this year, page 21, "to cease making the Bible teach what we believe, and consent to believe what the Bible teaches."

Would it not be the part of wisdom to do so? If rightly dividing the word of truth means, as the revised gives it, "handling the truth aright," which I understand it does, it would simply mean to let the scriptures teach what the authors of the word intended. The best way to rightly divide the word of truth, or to handle aright the word of truth, is to get a harmony of the scriptures, not for one scripture to contradict another scriptural statement.

To illustrate I meet with some that say they are opposed to the higher education, such as high schools and colleges, and they give

for their reason that the apostle Paul said, mind not high things, but condescend to men of low estate. (Rom. 12:16.) And that knowledge puffeth up. (I Cor. 8:1.) They think that from scriptures, that knowledge is wrong, it puffeth up, which I think is true or Paul would not have said so. Yes, I believe this knowledge of which he referred to, did not produce a good effect, (it puffed up).

If I Cor 8:1, was all we had on knowledge, we might conclude that all knowledge was wrong; but when compared with other relative scriptures, which speaks of knowledge, we learn that knowledge is sometimes commended. I think it depends on what kind.

The knowledge of I Cor. 8:1 is defined "as a bare understanding of divine truths; without faith in Christ and love to our Christian brethren," such knowledge was what Paul was reproving too.

Paul had a different knowledge to some of his Corinthian brethren. Paul knew to eat those meats was lawful, but his great love thought it not expedient to eat any flesh while

the world standeth, if it gave offence. (I Cor. 8:13.)

There are degrees in knowledge as there are degrees in faith. In a limited sense, knowledge is defined to be the whole body of facts, acquired, knowledge in its highest sense, is defined as "the essential and infinite understanding of God; by which He knows everything in the most perfect manner."

"The Lord is a God of knowledge, and by Him actions are weighed." (I Sam. 2:3.) The knowledge spoken of in I Cor. 1:8 would seem to be about as worthless as a faith without words, but a knowledge that humiliates, is well recommended in the Bible. Remember II Tim. 2:15 says, study to shew thyself approved unto God with knowledge to know, and to teach all things which Jesus and His apostles taught, and that all scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect thoroughly furnished in all good works.

To teach in such a way that will not allow some scriptures to be of any profit

is not handling aright the word of truth.

Not long ago I heard a minister in his preaching say, "We do not work to be saved, but work because we are saved," and he said "we do not work out our salvation." To accept such a theory or opinion, would be as much as to say that such scriptures as Acts 2:40, which says "save yourselves" from this untoward generation, or Philippians 2:12, which says "work out your own salvation with fear and trembling; or I Tim. 4:16 which says, take heed unto thyself, and unto the doctrine; continue in them; for in doing this, thou shalt both save thyself, and them that hear thee. Would only be idle talk, words of no profit. But it is ours to know, that all scripture is useful for reproof, for correction, for instruction in righteousness, just as God has put it.

In conclusion, inasmuch as the Bible teaches us to get wisdom, it also teaches us to get knowledge; and as there is different kinds of wisdom, so of knowledge. To be right we need the wisdom that is from above and knowledge to know what

the will of the Lord is, not
the kind that puffeth up.

Fairview, Mo.

PREPARE

Ruth E. Myers

“Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: Lest coming suddenly he find you sleeping, and what I say unto you I say unto all, watch.” (Mark 13:35-37.) Oh, how true this is and how uncertain life is. No one knows except the Father of us all how sudden, neither how short or how long it will be until death will overtake us. As quick as a flash something can happen. Some travel life’s physical limit but some lives are cut short, not knowing how long ours will be we must live as if it is short. “Boast not thyself of tomorrow; for thou knowest not what a day may bring forth.” (Prov. 27:1.)

I say to you who have not yet accepted Christ but really intend to sometime in the future, that you had better not put it off for ye

know not what the future holds. I say the same to the young folks that think they need not sober up and serve the Lord until they get older. “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grave that is to be brought unto you at the revelation of Jesus Christ.” (I Pet. 1:13.)

Here is a little warning to you; you may not live to be old, then what will your answer be? Jesus is gathering buds as well as full blooming flowers. Full blooming flowers alone will not do, some must be young and not grown. If you think there is need of it, why wait? You may have to go very suddenly and unprepared and wouldn’t that be a sad condition in which to be found? Oh, do not be lost through delay. Yes it would be sad if there is no room in heaven for you.

I pray that we as God’s children might be more thoughtful and earnest, kind hearted and true, and ever work, “watch and pray lest ye enter temptation.”

Let us try to love our brethren with a pure heart and to be loyal and faithful until death, as we have promised.

O, what a beautiful
thought for those who
mourn when their loved one
has so earnestly and dili-
gently worked for Christ!
There's a beautiful home far
over the sea,
There are mansions of bliss
for you and for me;
Oh that beautiful home so
wondrously fair,
That the Savior for me has
gone to prepare.

"In my Father's house are
many mansions, if it were
not so, I would have told
you. I go to prepare a place
for you, and if I go and pre-
pare a place for you, I will
come again, and receive you
unto myself; that where I
am there ye may be also."
(John 14:2-3.) Then let us
prepare ourselves for such a
prepared place while it is
yet day for the night cometh
when no man can work.
(John 9:4.) Then O, my
Lord, prepare our souls for
that great day; O, wash us
in Thy precious blood, and
take our sins away.

And the hour no mortal
knoweth, even the angels
may not know, are you ready
for the judgment? You
shall reap whatever you
sow. Would you want to
reap a harvest of grain or of

chaff?

When that awful day we
see what shall our answer
be if we are unprepared?
Would it be so awful if we
have labored for Christ and
tried our best to be
obedient?

"Therefore be ye also
ready; for in such an hour
as ye think not the Son of
Man cometh." (Matt. 24:
44.) "For the wages of sin
is death; but the gift of God
is eternal life through Jesus
Christ our Lord." (Rom.
6:23.)

O, give us courage and
strength to keep fighting
manfully onward and to
face life's battles, then may
we be prepared to meet God
and our loved ones when we
are called by our Savior and
friend, is my prayer.

**BE NOT WEARY IN WELL
DOING**

J. H. Beer

(II Thess 3:6-14) The
apostle censures those who
are busy bodies, working not
at all. A church should be
an active body. There
should be order, and there
will be order when all are
at work. (Matt. 21:28),

"What think ye a certain man had two sons: and he came to the first and said, son go work today in my vineyard." (V. 29), He answered, I will not; but afterward he repented, and went. The danger is lest we tire of work, and then think we have done enough, or are discharged from service by our superior importance, while any strength remains we may not cease from personal work for Jesus.

(John 9:4-2) "I must work the work of him that sent me, while it is day: the night cometh, when no man can work." (a) A summary of Christian life. Religious work is well doing. Preaching, teaching, Bible class study, tract distributing, private prayer, praise, ect. (b) Charitable Work. Charitable work is well doing. The poor, the widows and the fatherless, the ignorant, the sick, the fallen, and the despondent are to be looked after with tender care. (c) Common labor is well doing. This will be seen in the point of the text. As we read the previous verse, well doing may take many forms among them are these: sup-

port of the family by the husband, manage home by the wife, assistance in the home work by the daughter, diligence in his trade by the young man. Faithful service by the domestics in the home; honest toil by the day laborer. Everything is "well doing" which is done from a sense of duty with dependance upon God, and faith in His word, out of love to Christ.

Common labor becomes holy, and drudgery grows divine when the motive is pure and high. (d) Let us draw from the epistle a warning as to the cause of weariness in well doing. (V. 10) That if any would not work neither should he eat. Unworthy receivers of charity weary generous workers, idle examples tempt the industrious to idleness.

V. 11) For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Busy bodies and disorderly persons in the church hinder many from their diligent service.

(Phill. 3:17-18) "Brethren, be followers together of me and mark them as ye have us for an example."

(V. 18) "For many walk of whom I have told you often and now tell you weeping that they are the enemies of the cross of Christ, troublers, such as unreasonable and wicked men, dispirit those who would serve the Lord."

(II Thess. 3:2) "And that we may be delivered from unreasonable and wicked men, for all men have not faith, our flesh is apt to crave ease and shun difficulties."

Consider what self-denial others practice for inferior things. Remember that the eye of God is over you, His hand with you and His commands upon you. Think of the sublime lives of those who have preceded you in this heavenly service. Fix your eyes on Jesus and what He endured.

(Heb. 12-3) "Consider him that endured such contradictions of sinners lest ye be wearied and faint in your minds. Be thou faithful unto death and I will give you a crown of life," is the promise of Christ to His faithful children.

Denton, Md.

He only who stands high can fall low.

A LIFE OF CHRISTIAN SERVICE

D. M. Click

"Baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

In this we wish to consider the entering in of a true faithful service in the service of Christ our Lord. Dear brethren and sister, when we resolve to come in the Lord's service and enter in to the service of the Dunkard church, it is not only necessary to be baptized as Jesus told us in the text, but it is our duty to come in to the work as a real faithful servant determined to let our light shine before the sinful world so that the world could see distinctly that there is a positive plain way by which men and women can prove before their associates, and to prove that they are in the church for a grand purpose, and that purpose is to be of use to the Master's cause, and if possible they

should leave the world at least a small degree better than they found it; and especially should we desire to leave the church in a much better condition than it was when we entered its ranks, as viewed from the religious standpoint, the Christian's life should be a busy one. We should serve our maker diligently all the days of our life.

Our influence and the influence of all that we control should be on the side of the religion we possess, whether we engage in manual labor or in business enterprises, or devote our time to professional duties, everything undertaken and done should be with a view of advancing the interest of the kingdom of our Lord and Savior, who did so much for us all.

Our manner of life ought to be such as to impress all those around us with the fact that we are serving our God with a whole heart, as well as with all our substance. Men and women are not converted merely to be saved. This is a part of the purpose, of course, but as a new-born creature they are to make themselves useful in some manner.

If they can do nothing more, they can let their light shine, then they can see to it that their influence, whether it be much or little, is on the right side of the question. In the great Christian army of God, in contending for righteousness and holiness, they can march with Christ's true army, and work in full fellowship and die while in full service and on duty.

Christ our Savior says, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." (John 14:6.) But oh, how quickly some who claim to be strict followers of Jesus, are ready to say, I don't think it is just necessary to obey every little command that Jesus taught.

"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son, Jesus Christ." (I John 1:3.)

Grand Junction, Colo.

PETER'S LESSON IN HUMBLE SERVICE

Mrs. E. M. Alltus

When Peter refused to have Jesus wash his feet then Jesus told him he would have no part with him. That would have severed the fellowship between him and his Master. In order that he might have the fellowship of the Christ to the fullness he cried, not my feet only but also my hands and my head. Then Jesus told him that those that had been bathed by baptism did not need anything except his feet. All he needed was his feet and he would be clean every whit. It is a very sad thing indeed to refuse to obey the Christ in all things.

Now this is Jesus' way and He is our example. I am wondering dear readers, what you think about it? We know that Jesus' way is the only safe way, and we are commanded in the precious Bible to follow in His steps, and if we follow in His steps we will keep His commandments as he kept the Father's commandments and then we will have

fellowship one with another, and the blood of Christ will cleanse us from all sin.

This is an humble hearted service, for Moses truly said, "A prophet shall the Lord your God raise up unto you like unto me, Him shall ye hear in all things, and it shall come to pass that every soul that shall not hear these things shall be destroyed from among his people."

Now, remember, they shall obey Him in all things and right here we have the humble lesson of feet washing taught and practiced by the Master and are we willing to hear him? The Master said, he that humbleth himself shall be exalted and he that exalteth himself shall be brought low. For He taught us plainly in His word that to be carnal minded is death, but to be spiritually minded is life and joy and peace, for the carnal mind is enmity against God, and is not subject to the law of God neither indeed can be.

Now Jesus said, "My words they are spirit and they are life." Do we not want the spirit of Christ, and be full of His life? If so let us do His command-

ments and show to those about us by practicing His commandments that we are following the meek and lowly Jesus, who died on the cross that we might live.

Dear readers, let us follow the pattern Christ has laid down and when time shall be no more we will be permitted to be seated around His table and He will come forth and serve us.

R. 1, Box 1675,
Modesto, Calif.

FORGIVENESS

W. C. Pease

Jesus said, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14-15.)

Oh, the misery and woe inflicted upon the human family unnecessarily by themselves because of unforgiveness. Many homes have been broken up, lives and souls lost on account of this very thing.

The forgiving spirit is indispensable if we are to enjoy a Christian life. Jesus

is our example, and He said, "Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he trespass against thee seven times in a day and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." (Luke 17:3-4.) Take note, Jesus said rebuke him. We should go to our brother and do our part.

In Matt. 18 Jesus gives us to understand we should have the disposition of a little child and beginning with the 15th verse, we have more instruction.

We need to think of the suffering of Jesus and what our redemption cost, in order for us to develop and grow in these Christian graces.

Jesus was a man of sorrow and acquainted with grief, and even after they put the crown of thorns on His head, mocked and reviled Him, spit in His face, He said, "Father forgive them, for they know not what they do." (Luke 23:34.)

Dear reader, take your Bible and read Matt. 27, and especially beginning with the 51st verse and see how God the Father showed His

displeasure by causing the veil of the temple to be rent in twain, the earth to quake and graves of the saints to open.

Then we read that some of those who witnessed these things were made to cry out, "Truly this was the Son of God."

Certainly Jesus learned obedience through the things which he suffered, and He knew what was best for us. So we ought to trust Him and do the things he has told us. Are we willing to suffer for His sake? But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you. (I Pet. 5:10.)

Then surely after we have attained unto these heights we are ready to follow the admonition of Paul, the apostle. (Eph. 4:32) "And be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you."

May God bless His people, and keep us faithful to Him in these last trying days.

McClave, Colo.

REAL HAPPINESS

Some Things We Must Avoid

H. M. Barkdoll

We must not walk in the councils of the ungodly, the broad way may be pleasing to the carnal mind, but at the end there is destruction. Jesus will come to take vengeance on those that are sinful. So we must not compromise with sinners, nor sit in the seat of the scornful.

Peter after having taken the first steps as described above was finally found in the seat of the scornful and sitting by the fire of the ungodly he denied the Lord with oaths and curses, and such a course unrepented of, leads to ruin.

(II Pet. 3:3) "Scoffers will come in these last days to deceive the very elect if possible." But here is the blessed estate of the righteous, he is joyful as God's children, their delight is in the law of the Lord and His children is truly living in a delightful land and all who love the Lord will find delight in His word. He is ever thoughtful for in His

law He doth meditate day and night. The Lord requires us to think deeply into these things which he has given us.

Here is the Christian's growth like a tree planted by the rivers of water. The Christians roots of faith and love feed in the life giving stream. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law.

And there is life and vigor, his leaf shall not wither, men cannot see the roots of the Christian character, but they can see the resultant out growth of life and vigor. (II Pet. 3:18) Here is abundant prosperity. Whatsoever he doeth shall prosper. It is God that worketh in us to do of his good pleasure for he who hath begun the good work will carry it to perfection. (Philippians 1:6.)

Glendora, Calif.

CLEAN LIPS

Clean lips are essential to good days. One can be impure or morally unclean in speech as well as action.

And the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell.

Again we read: not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, because it cometh from the heart.

WITHOUT STRIFE

"Let nothing be done through strife or vain glory," or let none of your church work be done by factions striving to excel each other, by your own empty pride.

"But in lowliness of mind let each esteem others better than themselves." This is in direct contrast with the selfish spirit of strife and vain glory. This kind of spirit keeps strife and contention out of the church because it is the submissive spirit only that will enable one to prefer another before himself. (Phil. 2:3.)

Some indeed preach Christ even of envy and strife; and some also of good will. (Phil. 1:15.)

HINDRANCES TO THE PRAYER LIFE

The Spirit of Unforgiveness

An insuperable barrier to unanswered prayer is the spirit of strife and bitterness. "When ye stand praying, forgive, if ye have ought against any." (Mk. 11:25.) "Let none of you imagine evil in his heart against his neighbor" is the message of the Prophet Zachariah (7:10, 8:17) to the people of the restoration as he teaches them the secret of God's blessing in their critical trials. (Job 42:10) Job had to pray for his very enemies before God could turn his captivity, and banish from his heart every particle of bitter feeling toward the men who had troubled him through months of sickness, with their ignorance, misconstruction, and offensive interference. And when he did, God turned his captivity and restored him to more than his former blessings. One reason why the disciples could not claim the casting out of the demon from the suffering child (Mark 9:34, Luke 9:46), was that they had dis-

puted by the way which should be the greatest. The spirit of cherished animosity, lurking prejudice, sullen vindictiveness, or cold disdain, will as effectually obstruct our intercourse and intimacy with heaven as a speck upon the crystalline lens of the eye will obstruct our vision, or the crossing of wires of the electric machinery will leave us in darkness.

There are a great many crossed wires in the Church of Christ, and the consequence is dark hearts and mournful cries: "Hath God forgotten to be gracious?" (Ps. 77:9.) "How long wilt thou be angry against the prayer of thy people?" (Ps. 80:4). Just this long, brother. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23-24.)

The spirit of prayer is essentially a spirit of love. Frequently when we are at some crisis of prayer, and very much is hanging upon God's answer—perhaps life

itself, or something more precious than life—we will find ourselves confronted with just such a test as this. Some one will be thrown across our path where all the strength of the natural heart, with its dislikes, prejudices and self-will, will be laid hold of by the enemy to hinder our victory. Oh, let us remember at such an hour that we cannot hurt another by our irritation or retaliation, but we can deeply wound ourselves and hinder the blessing of God. In the presence of Infinite Love no breath of hate can live one moment. The simple lines of the old English poet are sweetly true:

"He prayeth best who loveth best
All things both great and small,
For the great God who loveth us,
He made and loveth all."

It is especially with respect to this matter of love that the Apostle John speaks to our heart condemning us in prayer, and above all other things, it it perhaps that which we are most likely to overlook and God is least likely to pass by. "The greatest thing in the world," as Professor Drummond so happily styled it, is

love, and he truly says, "it is the one business of life to learn it."

Beloved, is lack of love hindering your prayers? Can you think this moment of some brother or sister from whom you are wrongly estranged; some person whom you treat with studied harshness, neglect, perhaps disdain, or possibly with injury and injustice; some word that you have spoken against your brother, and which you should not have spoken even if true; some word against your brother to which you have listened, and never should have heard except in his presence; some cherished suspicion, criticism, or judgment where you have no business even to think evil? May God help you, if you are not already on the the way, to discover some cause of unanswered prayer.

Selected, Harry Smith.

LOVE

"Love thinketh no evil." Love makes allowances for the falls of others, and is ready to put on them a charitable construction. Love, so far from desiring

evil against another, excuses the evil which others inflict. It doth not meditate on evil inflicted by another; and in doubtful cases, takes the more charitable view. Love unsuspiciously believes all that is not palpably false, all that it can with a good conscience believe to the credit of another. It hopeth for what is good of another, even when others have ceased to hope, and it endures persecutions in a patient and loving spirit.

—Selected.

FOOLISH TALK

“Let neither filthiness, nor foolish talking, nor jesting, which are not convenient be once named among you as becometh saints: but rather giving of thanks.” (Eph. 5:4.)

Foolish talking means talking like a fool, which is unbecoming to a follower of the crucified Savior, and is folly and sin together. By jesting is meant to turn conversation so as to create laughter. This practice indicates an empty mind and is a disgrace to the Christian profession, as though one

were out of employment for his Redeemer. Jestings refers to the false refinement of discourse unseasoned with the salt of grace.

They are inconvenient and stand in the way in the solemn hour of prayer as the most inconsistent practice; while the practice of thanksgiving instead would prepare one for the hour of prayer. Giving of thanks gives that real cheerfulness of spirit to believers which the worldly try to get from jesting.

DENYING GOD

J. D. Brown

“This people draweth nigh unto me with their mouth, and honoreth me with their lips. But their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men.” (Matt. 15:8-9.)

“They profess that they know God; but in works they deny him, being abominable, and disobedient and unto every good work reprobate.” (Titus 1:16.)

Denying God. Webster defines the word “deny”

thus: 1. Not to be true. 2. Reject, refuse admission to. 3. To disown. 4. Not to comply, refuse.

We see by Webster the word "deny" covers a large field. We find to contradict God's word is not the only way we can deny God. According to Webster we deny God by refusing to comply with His word.

Christ in Matt. 15:8-9 taught the Pharisees they were defiled, because they drew nigh unto Him with their mouth, and honored him with their lips, while their hearts were far from Him.

Paul says in Titus 1:16 they profess that they know God, their pretensions are to know God, as true Christians do. "But in works they deny Him." By their works they deny him, they do that which God forbids them to do, and leave undone what God commanded.

"Reprobate." They were unfit to do any good work. They were spiritually worthless—so it is with the worldly church today, they are denying God by doing things contrary to his word, and leaving things undone He has commanded.

Can the most conservative

member in the worldly church walk with them, fellowship with them, commune with them without denying God?

Paul in I Cor. 11 found the Corinthian brethren much out of order. He found divisions among them, "also Heresies," men teaching a doctrine contrary to the established doctrine. Paul gave them to understand they could not commune that way.

There can be no communion without sufficient union, harmony and oneness, to enable the participants to work together in the house of the Lord. This is possible only for the Christian body that recognize one Lord, one faith, one baptism, one spirit and one order of service. People who are not of a sufficient oneness to worship, work and keep the ordinances together, cannot with any degree of consistency, commune together.

Without the spiritual qualifications, the church, in the interest of harmony and consistency, would have a right to object.

(II John 11) "For he that biddeth him God speed is partaker of his evil deeds." He who assists an

evil doer in any way is responsible to God for the additional evil, as much so as if he had committed the evil directly himself.

(I John 4:1) Tell those conservative members to try those spirits (teachers) whether they be of God: because many false prophets are gone out into the world. Verse 6 gives a rule by which to measure the church. John says, we "the apostles" are of God, he that heareth God, heareth us. He that is not of God heareth not us. Hereby know we the spirit (teacher) of truth, and the spirit (teacher) of error.

When the most conservative member of the worldly church measures the worldly church by this simple rule to learn whether they hear the apostles, and after measuring them and learn they do not hear, or obey the apostles, then in the light of that fact still commune with them. In my judgment they deny God before men.

Christ through the apostles have commanded them to come out from among them. (II Cor. 6:14-17.) Here again Paul teaches the believer cannot

commune, or fellowship with the unbeliever any more than light can commune with darkness.

Paul in Rom. 16:17 commands those conservative members to avoid them, which means to separate from them. (I Tim. 6:3-5.)

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, preverse disputings of men of corrupt minds, and destitute of the truth supposing that gain is godliness; from such withdraw thyself. (II Tim. 3:1-5.)

In this scripture Paul describes the enemies of the truth, having a form of godliness, but denying the power thereof; from such turn away. (II Pet. 2:18.) Peter says those that were clean escape from them who live in error. (II Thess. 3:6-14.) Hear Paul, withdraw from every brother that walketh disorderly. (Verse 14) Have no com-

pany with him. (II John 10:11.) Here we are forbidden to receive him into our house, or bid him God speed, if we do we partake of his evil deeds. Jesus Christ through His apostles is commanding this separation. Yet he is denied.

Christ says in Matt. 10:33, "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Sin is the transgression of the law. (I John 3:4.) Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

Jesus says in John 14:23, If a man love me he will keep my words. (Verse 24) He that loveth me not keepeth not my sayings.

Can those conservative members claim that they love God when they fail to carry out the will of God?

Poplar, Mont.

NEWS ITEMS

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church met in regular spring council March 31st. The

meeting opened by song 702, after which Bro. Harry Smith read the 13th chapter of I Cor. followed by prayer. The minutes of our last meeting were read, also the treasurer's report was given and accepted. After this we were ready for the new business.

At this time we chose for our evangelist Elder J. P. Robbins of Ohio, whom we hope to have with us toward fall. Three delegates were elected for district meeting, Brethren Harry Junkins, Paul Smith and David Smith. Alternates, Brethren David Voglesong, Benjamin Lebo and Lester Eckert.

Our love feast will be held May 14th and 15th, to which all are invited. These services begin at 10 o'clock Saturday morning and end the next day at noon. Everyone is welcome to attend. Come, bring others with you.

The meeting was closed by Bro. Benjamin Lebo, offering a fervent prayer for the church throughout the brotherhood.

Mabel Wells, Cor.

GOSHEN, IND.

Our quarterly council was held Saturday afternoon, March 19th with our Elder B. E. Kesler presiding. The meeting was opened in the usual way by scripture reading, comments on the same and prayer by Bro. Kesler.

Not much business on hand at this council. Delegates were appointed to district meeting, and other minor things were discussed and disposed of in an orderly way.

There is much sickness in our congregation at this time for which we earnestly pray God's blessing

upon and if not against His precious will, a speedy recovery.

Mrs. Sarah E. Yontz, Cor.

FAIRVIEW, IND.

The Fairview congregation met in quarterly council March 26th, at 1:30 p. m. Our Elder B. E. Kesler read Col. 3:1-16 after which Bro. Ira Mock led in prayer. Bro. Kesler then took charge of the meeting.

The report of the last council was read and we decided at this meeting to have a two weeks' revival with Elder J. P. Robbins in charge to being April 10th.

Delegates to District Meeting: Bro. John Mann and Bro. M. S. Morris, with Bro. O. D. Shively and Bro. Ira Mock alternates.

The report of the meeting was read and accepted. Closing prayer by Bro. Kesler.

Pray for us here at this place that we remain faithful until the Father calls us home.

M. S. Morris,
R. 2, North Liberty, Ind.

RIGHT LIVING

J. P. Robbins

Your life is not worth living
Without Jesus in your heart;
And in His blood believing
You keep from sin apart.

So love Him every moment,
And serve Him every day;
His blood has made atonement
To wash your sins away.

Oh, let Him live within you,
To make your life worth while;
To live and work for Jesus,
By spreading forth a smile.

So when your sins are washed away,
In Jesus precious blood;
You will be happy all the day,
Upon the narrow road.

So when the summons comes to you,
To leave this world below;
You can gladly say, "I'll go with you,"
With heart and soul aglow.

OBITUARY

JOHN STEWART

On March 28, 1938, Bro. John Stewart of Topeka, Ind., answered the call of death and passed on, leaving a widow, Emma (Plank) Stewart to mourn his leaving. May the heavenly Father comfort her in her bereavement.

Bro. and Sister Stewart united with the Dunkard Brèthren church at Goshen less than two years ago, about a year ago he was ill and called for the anointing services which was taken care of. In December, 1937 he fell on a cement step at his home and suffered a broken back which caused his death with other complications.

Though being advanced in years he enjoyed church services when permitted to attend also to read his Bible.

Funeral services were conducted by Elder B. E. Kesler of Goshen, Ind., assisted by Bro. J. C. Miller of Wawaka, Ind., in the Baptist church at Casperville, Ind. Interment in the cemetery adjoining the church.

Mrs. Sarah E. Yontz.

Happiness is the feeling we experience when we are too busy to be miserable.
—Anon.

Let me not pray to be sheltered from danger, but to be fearless in facing them.
—R. Tagore.

ADULT SUNDAY SCHOOL LESSONS

- Apr. 3—Rom. 13:1-14.
Apr. 10—Rom. 14:1-23.
Apr. 17—Rom. 15:1-33.
Apr. 24—Rom. 16:1-27.
May 1—I Cor. 1:1-31.
May 8—I Cor. 2:1-16.
May 15—I Cor. 3:1-23.
May 22—I Cor. 4:1-21.
May 29—I Cor. 5:1-13.
June 5—I Cor. 6:1-20.
June 12—I Cor. 7:1-40.
June 19—I Cor. 8:1-13.
June 26—I Cor. 9:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 3—Solomon's Wise Choice. I Kings 3:5-15.
Apr. 10—Solomon Builds the Temple. I Kings 6:1-38.
Apr. 17—Solomon Prays for God's House and God's People. I Kings 8:22-54.
Apr. 24—Solomon and the Queen of Sheba. I Kings 10:1-23.
May 1—Solomon Worships Idols. I Kings 11:5-13.

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- May 8—Rehoboam Rejects Good Counsel. I Kings 12:1-15.
May 15—Jeroboam and His Golden Calves. I Kings 12:16-33.
May 22—Jeroboam's Hand Withers and Restored. I Kings 13:1-10.
May 29—The Disobedient Prophet Slain. I Kings 13:11-32.
June 5—How God Cared for Elijah. I Kings 17:1-16.
June 12—Elijah Proves the True God. I Kings 18:17-40.
June 19—Ahab and Naboth's Vineyard. I Kings 21:1-20.
June 26—Review.

BIBLE MONITOR

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No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ACQUITTED

Not only is it of importance that those in the ministry keep "pure from the blood of all men" by declaring the whole counsel of God; but all members of the church should so conduct themselves that they are free from condemnation. It is possible for us to stand acquitted before God and man and be free from the condemnation that is resting upon this world because of sin. We are told in the book of Jude that there is One (our Savior) who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy. In order to attain to this it is certain that we need to have a close walk with our God.

There is a certain responsibility, in connection with

the welfare of our fellow members in the church, that we cannot evade if we would be free from their blood. It is possible for us to be a partaker of other men's sins and thus be guilty with them even though we do not commit the sin ourselves. As authority for this we point out II John, verses 10 and 11. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." We understand from this that if any one approaches us with unsound doctrine and we consent unto it or give him any encouragement in his evil ways we are guilty with him in his sin. It is our duty in such cases as Christian people to point out to him his error

and warn him to repent of it. If we do this and he fails to repent and perishes, then we are free of guilt.

Another matter of importance along this line is the fact that we cannot fellowship sin without being guilty with the sinner. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) In use the word fellowship means association, communion, or intimate society. Let us remember the fact that any sin in the church is an unfruitful work of darkness, therefore it becomes a serious matter to every member of the church. Naturally, the duty of every member that sees it, is to point it out and make an effort to eradicate it. Only in this way can we be free of responsibility. The apostle makes this matter very plain and strong in various of his writings. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them." (Romans 16:17.) Evidently these divisions and offences which he refers to are caused by sin in

the church on the part of some of the members, and according to his language it is the duty of the faithful ones to "mark them—and avoid them." This is positive teaching which we dare not ignore. Again, in II Thess. 3:14-15, we have the same command. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." If the faithful members of the church obey this command when sin appears it brings pressure (makes him ashamed) upon the guilty one which makes him realize his guilt. In I Cor. 5:11, the writer is more specific and gives us an additional thought in such cases. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." It is certain from this language that no faithful member can go to a communion table and commune with members living in sin without

being guilty. The apostle's direction in such cases stated in the 13th verse is this: "therefore put away from among yourselves that wicked person."

You will notice in the references given that it is the duty of the faithful members to rebuke, reprove and admonish those who err. Here is a responsibility which no member can evade. A failure to do this brings guilt upon us. The existence of so many practices in the various denominations which are plain violations of scriptural teachings is an indication that church members are not crying out against sin or warning those responsible for it as they should, neither are they using the scriptural instructions given to keep the church pure. If we would have a pure church every member must be on guard and exercising in these matters as the word tells us.

We cannot commit sin and go free, we cannot fellowship sin and go free, we cannot countenance sin and go free. Such conduct must be repented of and such practices discontinued if we would escape condemnation. In the light of

scriptural teachings we can not be free from the blood of all men unless we are doing all in our power to eradicate it out of our own lives, out of the lives of our fellowmembers in the church and out of lives of those in the world with whom we come in contact.

If the scriptural instructions are used the church can be kept practically free from sin. Otherwise the whole body becomes guilty with the one at fault.

Dear reader, in the light of these facts do you stand acquitted before God and man, and are you free from the blood of all men? This is a serious matter and it should be given our careful consideration.

MY SNARES

They are all about me, the liars in wait, the traps set, the pits dug, the net cunningly spread. I cannot move without peril. How dare I move without Thee, my God. But with Thee the ambush is discovered, the traps are sprung empty, the net is blown away, and my enemies fall into their own pits. Read Psalm 57.

BIBLE MONITOR

West Milton, Ohio, May 15, 1938

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A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

ARE WE GROWN-UP OR CHILDREN?

L. B. Flohr

The following quotation is from a public man of some note:

"The psychic effect of the depression, it seems to me, is generally good. It has taught people the difference between speculative and real values Best of all it has taught millions that there is no earthly reason why there should be

two cars in every garage, and a chicken in the pot every day Life in America had become an almost unanimous effort to keep up with the Joneses and what the Joneses had to offer by way of example was chiefly no more than a puerile ostentation. So many luxuries became necessities that the line separating the one from the other almost vanished. People forgot how to live well, and devoted themselves frantically to living gaudily."

Yes, people, grown-ups, I wish I could say mature people, have been going the pace of giddy youth in things economic, the everyday things of life wherein, if we would prosper we must use balance and reason. Much of the present depression comes from living as if there were no end to the flow of money, both from private and public purse. Many are realizing that life must now relate itself to things as they are, and not as they have been, or as we might wish them to be.

And how like these everyday things of life are spiritual things? And yet

how unlike? In secular that is everyday matters, we may have an ideal, but how few attain to the ideal. In spiritual things we must not only have an ideal, but we must needs attain unto it; yes, in spiritual life we must reach the ideal, because we are to be perfect. "Be ye therefore perfect, even as your Father in heaven is perfect." (Matt. 5:48.) And this isn't the Father telling the Son to be perfect, but it is the Son telling us to be perfect, and since we can be perfect only in and through Christ, we have no time to be aping the world in its fashions passions, follies and ways; we must be completely hid with Christ in God. We have no time nor energy to waste following man's ideas, "Thy word is truth."

In following the word, which was made flesh (like ours) and dwelt among us as Jesus the carpenter, perfect God and at the same time perfect man. He was tempted in all things as we are, yet without sin, because he yielded to no temptation in all His life. We must follow Him in precept and example to be perfect. There is no time to "keep

up with the Joneses" in spiritual life. "That is a war in which there is no discharge." (Eccl. 8:8.)
Vienna, Va.

DUNKARD CONFERENCE

The twelfth General Conference of the Dunkard Brethren church convenes at Rhodes Grove, north of Greencastle, Pa., May 28 to June 1, 1938.

The first services will be held Saturday night, May 28th, at 8 p. m., daylight saving time. Sunday school Sunday, May 29th, at 10 a. m., followed by preaching services. There will be preaching services from then on, forenoon, afternoon and night, until and including Tuesday night, May 31st. Everyone invited and welcome.

On Wednesday morning, June 1st, the business session opens.

The program of speakers and their subjects follows:

Saturday night, May 28—T. C. Ecker, "True and False Teaching."

Sunday, May 29, 10 a. m.—Sunday school.

11 a. m.—J. L. Myers, "Behold the Lamb of God."

2 p. m.—O. T. Jamison,
“The Bible, the Word of
God.”

3 p. m.—A. B. Rice, “Mat-
thew 5:20.”

7 p. m.—Z. L. Mellott,
“Steadfastness in the Chris-
tian Profession.”

8 p. m.—J. Harry Smith,
“Second Coming of Christ.”

Monday, May 30, 10 a. m.
—J. H. Myers, “II Peter 3rd
Chapter.”

11 a. m.—H. M. Gunder-
man.

2 p. m.—Chas. Ness,
“Doctrinal stability.”

3 p. m.—Bernie Shriner,
“Salvation neglected.”

7 p. m.—J. P. Robbins,
“Worldliness in the
Church.”

8 p. m.—J. A. Miller.

Tuesday, May 31, 10 a. m.
—Howard Surbey, “The
Servant of God is the
Servant of His Age.”

11 a. m.—Paul H. Smith,
“Little Evils and Their
Effect.”

2 p. m.—Benj. F. Lebo,
subject to be chosen.

3 p. m.—J. A. L. Rice,
“Steadfastness.”

7 p. m.—J. D. Glick.

“Respect of persons”
violates the command to
love all alike as thyself.
Jas. 2:9-10.

QUERIES FOR GENERAL CONFERENCE

District No. 2

Peru, Ind.,

March 5, 1938.

We, the Midway congrega-
tion of the Dunkard
Brethren church, petition
General Conference,
through District Conference
to reconsider all later de-
cisions on the rebaptism
question, and readopt Sec-
tion 5, page 4 of the original
Polity Booklet.

D. P. Klepinger, Elder.

Miss May Stoner, Clerk.

Answer by District Meet-
ing—We reconsider the
question and decide that
churches may receive adult
members into our fellowship
from churches whose faith
and practice is trine immer-
sion for the remission of sin.
Passed to General Confer-
ence.

Howard Surbey,
Writing Clerk.

Queries From 1st District

Since the church polity
requires that members com-
posing General and District
Conferences must be true
representatives of the

church in appearance and in full sympathy with its doctrine and practice, and that these members are supplied with credentials by the districts sending them, see sections 2 and 3, page 18, polity booklet.

We, the Vienna congregation, First District, Dunkard Brethren church, ask General Conference through District Meeting of 1938, to appoint a committee of (3) three to revise our delegate credential form by adding thereto an appropriate certificate of recommendation of the delegate, to be signed by the Presiding Elder and the clerk of the congregation.

Answer—Request granted; sent to District Meeting.

Answer by District Meeting—Moved that a committee of three be appointed to draft a new credential to be submitted for approval which requires the signature of the elder in charge and the church clerk.

We, the Walnut Grove Congregation, ask General Conference of 1938, through District Meeting, to so decide: In selecting the Credential Committee, when the nominations are made qualifications should be

considered. Brethren who do not stand for the principals of the church and enforce it in their congregations should not serve on the Credential Committee.

Answer by Congregation—Request granted.

Paper with its answer sent to General Conference.

We, the Walnut Grove congregation, ask General Conference of 1938, through District Meeting, to so decide that no individual or congregation shall question the qualifications of a member or members of a committee or their ruling when sent by a higher authority to labor with them, but shall receive them in brotherly love and honor the official position in which they labor.

Answer by the Congregation—Request granted.

Answer—Request granted, and ask that qualifications of members of committees shall be considered by the body sending them.

Inasmuch as there is much difference of opinion as to what is a doctrinal query and what is not, therefore we, the Northern Lancaster county congregation ask General Conference of 1938, through District Meeting, to declare the

query as found in our 1931 General Conference minutes, with its answer, null and void, and that the following be adopted in its stead: Namely, all queries to change decisions of District or General Conference minutes shall require a two thirds vote, all other queries to be decided by a simple majority.

Answer by the Congregation—Approved and sent to District Meeting.

Answer by District Meeting. All queries to change decisions of General Conference shall require a two-thirds majority; all other queries and motions to be decided by a simple majority.

Lewis B. Flohr,
Writing Clerk.

Answer to Lawing Query

1st. That brother is forbidden to go to law with brother. (I Cor. 6:1-9.)

2nd. Members should always consult the church about going to law and should get its approval before using the law.

3rd. Effort should be made to adjust matters (of collections of what is due) without going to law. If

reasonable efforts made to compromise and adjust matters fail, the church is at liberty to grant permission to use the law, but causing distress to those who owe, especially of dependents (women and children) are involved, the law should be avoided.

The creditor should not impose greater hardship on the debtor than he himself is under in the circumstance.

Committee:

L. B. Flohr,
B. E. Kesler,
Theo. Myers.

NOTICE

The Standing Committee meets at General Conference Monday, May 30, at 9 a. m., for organization and business. All elders of the brotherhood are members of Standing Committee, and are urged to be there.

CORRECTION

The ministerial list printed in March 1st issue is neither correct nor complete as a result of lack of information. The following were either listed incorrectly or

left out.

J. A. Reed, Newberg, Oregon, E.

E. L. Withers, Newberg, Oregon, E.

Galen Harlacher, Newberg, Oregon, M.

Jacob Ahner, 2726 Broadway, Ft. Wayne, Ind., E.

Blair Hoover, 341 Yosemite St., Modesto, Cal., E.

ANNOUNCEMENT

Meals at conference as follows:

Breakfast 30c; dinner 35c; supper 35c.

Lodging: Double bed 50c; single bed 25c; cot 25c.

There will be no charge for lights, grounds or anything else. The management of the grove are preparing to supply hot water, bath, etc.

A. G. Fahnestock,
Moderator.

L. W. Berry,
Reading Clerk.

Lewis B. Flohr,
Writing Clerk.

IS CHURCH FEDERATION SUPPORTED BY THE WORD OF GOD?

J. H. Beer

The effort to unite all

branches that came out from the so-called Church of The Brethren in my judgment is unscriptural. (See Isa 8:11-14.) The big object now of the Church of The Brethren is first, to preserve and conserve the plain and faithful membership. They are fearful of losing the scriptural and consecrated membership of their organization, according to their pamphlets which is to discourage their members from uniting with the Dunkard church, and second to unite all Brethren elements on a common scriptural basis, and not on a convenient basis, you say, we don't go, we stay.

That is not in harmony with the scripture. Jesus' word says in the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. From such turn away.

To refuse to obey God's word while claiming to be following Him is to deny His power. The prayer veil is almost a thing of the past, it don't harmonize with the present day head dress of

the sisters and is laid aside, the salutation is practically gone. The standing posture in prayer is being used, disregarding Christ's statement to his followers that they should not pattern after the hypocrites who love to pray standing in the synagogue. Then they say we generally practice and worship as before. What church has changed more in spirit and worship and manner and appearance than the Church of The Brethren?

If church federation was gospel (which it is not) the first need would be house cleaning before inviting others to return, if such a thing were possible. Who would be the governing body of such a federation? Perhaps the very body that accused the faithful brethren of being legalists (lack of spirituality).

(Rev. 18:4-5) Jesus' last message to His people says, come out of her my people that you be not partakers of her sins, calling them out of idolatry, out from idolatry and sinful people.

Dear reader, are you willing to hear and heed the voice of Jesus, calling you to come, are you saying to

yourself, I will stay, and not go?

Denton, Md.

**COME OVER INTO
MACEDONIA AND
HELP US**

Joseph Swihart

While sitting alone in my chair unable to distinguish one person from another, and looking into the future as well as thinking over the past, I want to write a few lines that may be of some interest to the readers of the Monitor.

First, I will give a little history of the church in northern Michigan. Seeing the down trend of the Brethren church I was made to realize that I could no longer live in and carry out the vows made to the church 48 years ago. After learning of the Dunkard movement I took my stand with the rest of the good Brethren. So here I am 250 miles away from a church home.

One year later my good wife took her stand with me, so my responsibilities were all the more urging to get busy dropping the Monitor here and there in various homes trying to get others

to see the consistency of a change to avoid drifting down with the current into the whirlpool of destruction. We succeeded by the help of God in organizing a church at Brethren, Mich., with ten members on August 11, 1928, in the home of the writer, with Bro. D. W. Hostetler of Beavertown, Mich., present.

After the organization the election of officers chosen were as follows: Bros. D. W. Hostetler, Elder in charge; George Leckron, church clerk; Z. L. Bussear, treasurer and Bro. Joseph Swihart to act as Monitor agent and church correspondent.

In the evening following the organization ten members surrounded the Lord's tables. The following morning we had morning worship and breakfast, after which at 10:30 o'clock Bro. Hostetler gave us an inspiring sermon.

At the noon hour we found ourselves seated around a table spread with the temporal blessings of life. One good old brother asked that we sing that old familiar verse: "Oh Lord, we can not silent be, by love we are constrained to offer our best thanks to Thee,

our Savior and our friend."

The Pioneer church of northern Michigan is composed of 22 members, located along U. S. 31, of a distance of about 100 miles with one minister and his hands tied financially, to face the situation.

A preacher once said to a young man, "Do you want to work for Jesus?" He replied, "No! No! I have a job working for Sam Jones." Ah yes, I fear too many in the ministerial field are working for Mr. Jones while Jesus must go begging for help.

"Say not ye, there are yet four months and yet cometh harvest. Behold, I say unto you, lift up your eyes, and look on the fields for they are white already to harvest." (John 4:35).

We have lived in this section of country for the past 35 years and realize that before us lies great opportunities for mission work. We will now notice a little situation. At Brethren, Mich., is located eight members. Sixty miles north at Travers City are located three. At East Lake there are three. Four at Free Soil, two at Custer, two at Muskegon, Mich.

My dear brethren, can you not see the need of workers? He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. (John 4:36.)

What a happy thought. Many who have sown the good seed have gone before, awaiting the great harvest when the reaper will come rejoicing, bringing in the sheaves.

We are now located in the little village of Brethren. Any of the brethren traveling this way by rail or auto please stop and look us up. Just about one block from the depot.

Brethren, Mich.

ETERNAL LIFE IN THE WORLD TO COME

D. M. Click

Jesus said, three is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's but he shall receive a hundred-fold. Now in this time houses, and brethren, and

sisters and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

Kind brethren and sisters, I will say every one that reads this little essay, do carefully think of the great blessings which are ours to enjoy even in this present time, if we will just give up the loved ones and the blessings that we may have had here in this world of sin and care and trouble, just give graciously for Jesus and the gospel's sake. If we leave our friends they most surely will be ready to find fault with us. Let us be steadfast, unmoveable, ready to show our firm faith in the teachings of our Lord Jesus Christ.

Remember that if true and loyal in our labors in the Master's cause we shall receive an hundred fold of the good things in this life with persecution. But oh, dear friend just think of all of the good things we have the assurance of enjoying in this life with the full assurance that Jesus will be our constant associate and friend, filling our hearts with the glorious hope of that eternal life at God's right hand.

And Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."

There is a most glorious hope to all who are living the true Christ life. We shall be permitted to meet with all the righteous ones of all ages, Abraham, Isaac, Jacob, Joseph and all of our loved ones who have lived the Christ life while in this world of sin. May that hope of entering in to that eternal life ever make our faith more firm, that we may meet on that happy golden shore, never more to part.

Grand Junction, Colo.

SOME BIBLE PHRASES EXPLAINED

A. B. Woodard

The Phrases:

"A time and times and the dividing of times." Dan. 7:25; 12:7; Rev. 12:14.

"Forty and two months."

Rev. 11:2; 13:5.

"A thousand two hundred and three score days." Rev. 11:3; 12:6.

These phrases though worded differently all express the same duration of time, namely, three and one-half years; Jewish years of three hundred sixty days each.

They also all stand for the same period of time, namely, "the time of the end," (Dan. 8:17-19; 12:4-9). This period will contain seven Jewish years; will be divided into two equal periods of three and one-half years each, the latter period being that of the great tribulation (Dan. 12:1; Matt. 24:21). Neither the duration or period of time, in these phrases, can be changed without endangering the one changing them to the punishment of Rev. 22:18-19.

The revived Roman Empire, with the kingdom of Judea reenstated as its strong ally, will be the world's ruling kingdom (Rev. 13:7) during the "time of the end, and Israel will be reenstated back into God's favor to receive the remaining part of allotted time at this period." (Dan.

9:24-27; Zech. 12:10-14.)

The children of Israel will be persecuted from the time the beast breaks his covenant with them (Dan. 9:27), to the middle of "the time of the end," when he will kill God's two witnesses, after they have prophesied three and one-half years, leaving their dead bodies lie in the streets of the city for their enemies to look upon for three and one-half days, (Rev. 11:3, 7, 8). See the souls under the altar that are slain in this persecution told to rest a little season until their fellow servants and brethren should be killed as they have been. (Ch. 6:9-11.)

Daniel's people, Israel, will be protected from the beast's persecution, during the great tribulation, in a place provided by God. (Rev. 12:6, 14.) "At that time thy people shall be delivered, every one written in the book." (Dan. 12:1.)

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. 7:3-4.) Again "rise and measure the temple of God, and the altar, and them that worship therein" (above the city)

(Ch. 11:1.) "And I looked, and lo, a Lamb standing on the mount Zion and with Him one hundred forty-four thousand, having His name, and the name of His Father written on their foreheads."

(Ch. 14:1.) This is the place God has chosen to protect His chosen people Israel.

If this be true, who will suffer during the great tribulation period? God's wayward children, by creation, who rejoice, have a high time. When the beast that ascends out of the bottomless pit, kills His two witnesses; composed of the people and kindred and tongues and nations. (See Ch. 11:7-10.)

They have rejected free salvation under the gospel's dispensation, have scorned the prophesying of God's two witnesses for three and one-half years.

Here God gives them a wonderful shaking up! A great awakening! By causing His two witnesses to rise stand on their feet and ascend into heaven in sight of their enemies. Immediately following God's angels begin sounding the trumpet woes, others pour out the vials of God's wrath upon

the ungodly world (Ch. 8: 9-16) giving them a foretaste of hell (Ch. 6:8) that they may realize its reality and shun it.

Not so long after ascension of God's witnesses, (250 days) the abomination of desolation will be set up, the image of the beast with the law of the beast accompanying it. (Dan. 12:11; Rev. 13:14-18.) This law of the beast's, demanding all his subjects to receive his mark, and worship his image, and that no man can buy or sell without them, when in the hands of a cruel tyrant, as the beast, will be the most devastating law ever imposed on mortal man.

God to counter-act this law of the beast, sends His angels to proclaim unto them that dwell upon the earth, unto every nation tribe, tongue and people; the awful doom of those receiving the mark of the beast and worshipping his image. (Ch. 14:6. 9, 10, 11.)

It appears this warning will bring forth wonderful results; causing that immense multitude which no man could number, out of every nation tribe, tongue, kindred, and people; to accept a martyr's death there-

by gaining a martyr's crown; rather than the mark of the beast with its awful doom. (Ch. 7:9-14.)

The revelator gives us another vision of those who win the victory over the beast's image, mark and number of his name, standing on the sea of glass, having harps of God, singing the songs of Moses and the Lamb. (Ch. 15:2-4.)

False prophets have changed the duration of those phrases from three and one-half Jewish years, one thousand two hundred sixty days, into that number of years, also the period of great tribulation from the future to the past, applied the persecution to the Christians making that immense multitude (Ch. 7:9) the martyrs of the church.

By those changes they have led multitudes of honest Bible students into the wilderness of confusion, there mired in deception.

Gowrie, Ia.

We grow in the Christian life by getting knowledge of the word of God and by discarding evil thoughts and practices. Lay aside all malice, all guile, all evil

speaking, hypocrisies and envies that ye may grow. (I Pet. 2:1.)

JESUS AND THE CROSS

Vernie Diehl

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8.)

"When they had crucified Him," this was the Roman mode of capital punishment and the most horrible, torturing mode of putting criminals to death, also painful and lingering.

He was counted as a criminal, tortured, spit upon, slapped, and misunderstood. Jesus suffered such a death that we might live. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) But we were His enemies. "For if when we were enemies we were reconciled to God by the death of His Son." "For ye are bought with a price." What a price. O, the suffering and shame.

"With Him they crucified two thieves, one on His right and the other on His left"—more dishonor—He was set

up as the worst criminal of the three, for the worst criminal always occupied the most central place.

"They railed on Him wagging their heads," another sign of derision—no one to pity or comfort as he hung on the cross. The chief priests and scribes (leaders and rulers) mocked.

Is there mockery and scorn today, yea, verily, so many even professed Christians do not remember, that as we do unto and treat others we do unto Christ. It is mockery to profess to be one of Christ's followers, then go hand in hand with the world, it is also impossible.

We are cleansed from all sin by this precious blood spilled at the cross. How deep is that cleansing? Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.)

"It is one thing to sing about the cross, but another to take up the cross and follow Christ."

The place of service is the place of sacrifice and suffering, but also the place of

glory and joy.

Nokesville, Va.

THE COVERING AND THE CLOTHES DO NOT CORRESPOND

Because some one wearing the covering violates the Bible teaching to wear "modest apparel," does that justify you to violate another portion of God's word? Frequently you hear it said, "The way she dresses she had better take the covering off." A mistaken idea. Let her keep the covering and correct her error in apparel, instead of continuing her worldly apparel and the additional error of going uncovered.

Then the same remark is sometimes made in regard to other things; that they had better not wear the bonnet than to do so and so. This is also a mistaken idea.

Selected.

SENTENCE SERMONS

The shortest road to any heart is round by heaven.

A wholly sanctified person will love everybody, and all colors.

When a man's ways please the Lord, he maketh even his enemies to be at peace with him. (Prov. 16:7.)

(Rev. 2:11.) Here is a promise we all should remember when all about us is dark, friends turn away, and hope fades.

Every failure should be a step to success; every detection of what is false should direct us toward what is true; and every trial should exhaust some form of error.

What a hindrance to the good influence of the church and the influence of the offender when church troubles are talked about and passed on to others as well as discussing the faults of others. Let us take it to The Lord in prayer and leave it with Him after we have done what we could.

As natural salt purifies and preserves by its penetrating power, so the word of God affects those who possess it, purifying the heart and saving the soul. Hence from due abundance of this influence the speech becomes alike seasoned with the same power and whole-

someness. (Read Mark 9:50.) This seasoning equips one to answer every man to the best effect. (Read I Pet. 3:15.)

NEWS ITEMS

NEWBERG, OREGON

The Newberg church met in quarterly council March 26th. Opening song 237, after which Bro. J. Reed read the 12th chapter of Romans and gave some comments and led in the opening prayer. Bro. E. L. Withers, our Elder, then took charge. There was not much business but all was disposed of in a Christian manner.

We are few in number, but we ask for the prayers of all God's children that we may be faithful to the end.

Dora Spurgeon,
Newberg, Ore.

RIDGE, W. VA.

On April 16th, the Ridge congregation of the Dunkard Brethren church met in council. Song 201 was sung, and then the meeting was opened by our Presiding Elder, J. L. Myers, reading from Romans 12, who then led in a fervent prayer in behalf of the church. All business before the meeting was taken care of in a Christian manner, the spirit of love prevailing. Several appropriate admonitions were given

by our Elder in regard to Christian watchfulness in all things, and steadfastness in the service of the Lord.

We are glad that we have an Elder that stands for the plain and simple life, as it is taught in God's word. Four sermons were preached during these services. Our Elder preached Friday night and Saturday night. On Easter morning a forceful message was delivered by Bro. Howard Surbey of North Canton, Ohio, and our presiding elder on Christ coming forth from the grave, and why we should rejoice on this day.

Many of us were made to think if all our ministers will only preach the gospel as these brethren preached it during their stay among us, our church is bound to press onward.

Sunday night these services come to a close with our elder bringing us another uplifting message. We feel that we all have been strengthened and built up in the faith during these services.

We ask an interest in the prayers of the faithful, that we may continue steadfast, unmoveable, always abounding in the works of the Lord.

A series of meetings will be announced later.

Irene Leatherman.

FREESOIL, MICH.

The Pioneer congregation met for a special Easter Sunday meeting at Bro. Joseph Swihart's home. Due to extreme weather and distances some of the members must come, it was the first time since last fall that we could all be present.

Our Elder gave a sermon choosing his text from I Cor. 1:18.

May the work go forward at every place this coming year is our earnest prayer.

David Bussear, Cor.

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, expect to hold our love feast May 22nd, an all day service. Sunday school at 9 a. m., and preaching at 10 o'clock. Lunch served at noon in the basement for all that will be present to remain with us and in the afternoon services again, followed by an examination service.

In the evening feet washing, Lord's supper and communion will be observed and a general invitation extended throughout the brotherhood to attend this service with us.

Charles H. Ness, Cor.

OBITUARY

ANDREW J. YONTZ

Elder Andrew J. Yontz, 74, passed away Saturday, April 23, 1938, at 12:10 a. m. after suffering a second stroke of paralysis on Friday evening about 5 o'clock. The first stroke he had seven years ago, from which he never fully recovered, but was able to do many little things about the home and especially enjoyed church services, music, singing and nature.

He was one of 15 children, born

February 25th, 1864 to Henry and Catherine (Leutke) Yontz near Ostroga, Russia. He with his parents came to Pennsylvania in November 1874, where he lived near Belleville at the foot of Jack's mountain, until his mother passed away when he was 16 years old. Then he came to Wayne county, Ohio, where he stayed six years. At this time he came to Topeka, Ind., where two years later he married Christine Hartzler. To this union was born one daughter, Viola Decker. Twenty-six years later his wife passed away, and October 25, 1924 he was married to Sarah E. Holman who survives, also his daughter and a step-daughter, Mrs. Kenneth Carpenter of Topeka, Ind., five grandchildren, one brother, David Yontz, one sister, Susie Smith; a foster son, Herbert Yontz, all of Goshen, Ind., and Ethel Hefner who has had her home here for many years.

When he was 17 years of age he was received into the Oak Grove Mennonite church in Ohio by Bishop John K. Yoder. In 1914 he united with the Church of The Brethren and wishing to retain and practice these principles on December 1926 he identified himself with the Dunkard Brethren church where he has preached for the past 12 years. He was ordained to the ministry September 3rd, 1903, and has faithfully filled this position until last September when his physical condition did not permit, but has taken active part in prayer meetings, Bible study and Sunday school, and was especially interested in all of the activities of the church.

Our pathway oft was wet with tears,

The road seemed hard to climb;
God knew the way and led us on
By His own grace divine.

Sweet memories fill my aching heart
Of our happy life together;
And pray God's help to carry on
Till we shall meet in heaven.

Funeral services were conducted
by Elders B. E. Kesler and J. P.
Robbins, assisted by Elder D. W.
Hostetler and Bro. Joseph Miller in
the Dunkard Brethren church,
Goshen, Ind., from Heb. 4:9 and
Rev. 14:13—text selected by Bro.
Yontz himself before his demise.

Interment in the Maple Grove
cemetery near Topeka, Ind. The
large concourse of people who at-
tended the services attest the
esteem in which Bro. Yountz was
held in the community.

THE BLIND BROTHER

Just at a birch tree's foot
A little boy and girl reclined;
And his hand he kindly put
Then I saw the boy was blind.

"Dear Mary," said the poor blind
boy,

"That little bird sings very long,
Say do you see him in his joy
And is he pretty as his song?"

"Yes, Edward," replied the maid,
"I see the bird on yonder tree;"
The poor boy sighed and gently
said,

"Sister, I wish that I could see."

"Yes, sister, God is kind to me,
Though sight, alas he has not
given,

But tell me are there any blind
Among the children up in
heaven?"

"No, dear Edward, they all see,
But why then ask a thing so odd."
"Oh, Mary, He is so good to me,
I thought I'd like to look at God."

E're long disease his hand had laid
On that dear boy so meek and
mild;

His widowed mother wept and
prayed,

That God would spare her sight-
less child.

He felt the warm tears on his face
And said, "Oh, never weep for me,
I'm going to a bright, bright place,
Where Mary says I God shall see.

"And there you'll come, dear Mary,
too,

And mother when you get up
there

Tell Edward, mother, that it's you,
You know I never saw you here."

He spoke no more, but sweetly
smiled,

Until the final blow was given;
When God took up the poor blind
child

To open his eyes in heaven.

Selected, H. M. Barkdoll.

GETHSEMANE

In golden youth, when seems the
earth

A summer land for singing mirth,
When souls are glad and hearts are
light

And not a shadow lurks in sight,
We do not know it, but there lies
Somewhere, veiled under evening
skies,

A garden each must sometime see,
Gethsemane, Gethsemane.
Somewhere his own Gethsemane.

With joyous steps we go our way,
 Love lends a halo to the day
 Light sorrows sail like clouds afar,
 We laugh and say how strong we
 are;

We hurry on, and hurrying, go
 Close to the borderland of woe,
 That waits for you and waits for me
 Gethsemane, Gethsemane.
 Forever waits Gethsemane.

Down shadowy lanes, across strange
 streams,
 Bridged over by our broken dreams,
 Behind the misty cape of years
 Close to the great salt fount of
 tears,
 The garden lies, strive as you may
 You cannot miss it in your way,
 All paths that have been or shall be
 Pass somewhere through Geth-
 semane.

All those who journey, soon or late
 Must pass within the garden's gate;
 Must kneel alone in darkness there
 And battle with some fierce despair.
 God pity those who cannot say—
 "Not mine, but Thine," who only
 pray,
 "Let this cup pass," and cannot see
 The purpose in Gethsemane,
 Gethsemane, Gethsemane.
 God help us through Gethsemane.
 —Unknown.

This is a good poem for young
 people starting out in the Christian
 life, with its problems and tests,
 and all the future before them.
 Selected, Ethel Beck.

Dear Lord, who sought at dawn of
 day
 The solitary woods to pray,
 In quietness we come to ask
 Thy presence for the daily task.
 —H. W. Farrington.

WHEN SORROW COMES

When sorrow comes, as come it
 must,

In God a man must place his
 trust;

There is no power in mortal speech
 The anguish of his soul to reach,
 No voice, however sweet and low
 Can comfort him or ease the blow.

He cannot from his fellowmen
 Take strength that will sustain
 him then,

With all that kindly hands will do,
 And all that love may offer too;
 He must believe throughout the test
 That God has willed it for the best.

We who would be his friends are
 dumb,

Word from our lips but feebly
 come;

We feel, as we extend our hands,
 That one Power only understands
 And truly knows the reason why,
 So beautiful a soul must die.

We realize how helpless then
 Are all the gifts of mortal men,
 No words which we have power to
 say,

Can take the sting of grief away;
 That power which makes the
 sparrows fall

Must comfort and sustain us all.

When sorrow comes, as come it
 must,

In God a man must place his
 trust;

With all the wealth which he may
 own,

He cannot meet the test alone;
 And only he may stand serene
 Who has a faith on which to lean.

Selected, Ethel Beck.

THE CHURCH OF CHRIST

When first the church was founded,
 'Twas at the place of prayer;
 The Holy Ghost descended,
 While saints were waiting there.
 But listen, ere this meeting,
 It was a sacred place,
 Where last Christ's followers saw
 Him,
 And gazed upon His face.

He led them out and blessed them,
 And told them what to do;
 But lo, a cloud received Him,
 He was lifted beyond their view.
 And as they gazed toward heaven,
 Two men stood by their side,
 Told them that sure He would re-
 turn,
 He who was crucified.

Oh, these were words of comfort
 To those who loved Him best,
 They'll surely keep on serving
 And on His promise rest.
 The Holy Spirit led them
 'Mid persecutions strong;
 Yet even in the prisons
 Was heard the conqueror's song.

Oh, Church of Christ take courage,
 God is the same today;
 The clouds will sure be lifted,
 As we take time to pray.
 The church can never shipwreck,
 Since God is at the helm,
 Tho' waves may dash around her
 They cannot overwhelm.

Yes, souls are ever drifting,
 But not the church, His bride
 'Gainst which hell's gates shall not
 prevail,

In this promise we confide.
 Oh can we, dare we falter,
 While on our heaven bound way
 Through Christ we'll press the
 battle on,

We'll work and watch and pray.
 Shall we become discouraged,
 As through the tests we go?
 God surely does the purging,
 Because He loves us so.
 The gold must shine the brighter;
 The dross it cannot stay.
 When goes refining fire,
 Thro' honest hearts who pray.

The Church of Christ is holy
 From spot and wrinkle free,
 She is going forth to meet Him
 Who died upon the tree.
 I love the Church of Jesus,
 I love the place of prayer;
 And may I still remember
 The Church was founded there.
 Selected, O. T. Jamison.

OTHERS

Lord help me live from day to day
 In such a self-forgetful way
 That even when I kneel to pray,
 My prayer shall be for others.

Help me in all the work I do
 To ever be sincere and true;
 And know that all I'd do for you,
 Must needs be done for others.

Let self be crucified and slain
 And buried deep, and all in vain
 May efforts be to rise again,
 Unless to live for others.

And when my work on earth is done
 And my new work in heaven be-
 gun;

May I forget the crown I've won,
 While thinking still of others.

Others, Lord, yes others,
 Let this my motto be;
 Help me to live for others
 That I may live like thee.

Selected, G. H. Besse,
 Mogadore, Ohio.

HUMILITY

I cannot always see the way
That leads to heights above;
I sometimes quite forget he leads
Me on with hand of love;
But yet I know the path must lead
Me to Immanuel's land,
And when I reach life's summit
I shall know and understand.

I cannot always trace the onward
Course my ship must take;
But, looking backward, I behold afar
It's shining wake;
Illumined with God's light of love,
And so I onward go,
In perfect trust that he who holds
The helm, the course must know.

I cannot always see the plan
On which He builds my life,
For oft the sound of hammers,
Blow on blow, the noise of strife,
Confuses me till I quite forget
He knows and oversees,
And that in all details, with His
Good plan my life agrees.

I cannot always know and under-
stand
The Master's rule;
I cannot always do the task
He gives in life's hard school;
But I am learning, with His help,
To solve them one by one,
And when I cannot understand,
To say, "Thy will be done."
Selected, Katie M. Myers,
Sterling, Ill.

THE SPIRITUAL RAILWAY

The road to heaven by Christ was
made,
With heavenly truth the rails were
laid;

From earth to heaven the line ex-
tends
To life eternal where it ends.

Repentance is the station then,
Where passengers are taken in;
No fee for them is there to pay,
For Jesus himself is the way.

The Bible is the engineer,
It points the way to heaven so
clear;

Through tunnel dark and dreary
here.
It does the way to glory steer.

God's love, the fire; His truth the
steam,
Which drives the engine and the
train;
All you who would to glory ride
Must come to Christ in him abide.

Come then poor sinners, now's
the time,
At any station on the line;
If you repent and turn from sin
The train will stop and take you in.
—From Old Print 1850.

Thou must be true thyself,
If thou the truth would'st teach.
Thy soul must overflow, if thou
Another's soul would'st reach;
It needs the overflow of heart
To give the lips full speech.
—Horatius Bonar.

Therefore, Christian men, be sure,
Wealth or rank possessing,
Ye who now will bless the poor,
Shall yourselves find blessing.
—John Mason Neale.

It is good not to eat flesh, nor to
drink wine, nor to do anything
whereby thy brother stumbleth.—
Rom. 14:21.

In the secret of His presence,
 How my soul delights to hide
 Oh, how precious are the lessons
 Which I learn at Jesus side;
 Earthly cares can never vex me,
 Neither trials lay me low,
 For when Satan comes to tempt me,
 To the secret place I go.

Habits are at first cobwebs, at
 last cables.—Irish Proverb.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 13:1-14.
 Apr. 10—Rom. 14:1-23.
 Apr. 17—Rom. 15:1-33.
 Apr. 24—Rom. 16:1-27.
 May 1—I Cor. 1:1-31.
 May 8—I Cor. 2:1-16.
 May 15—I Cor. 3:1-23.
 May 22—I Cor. 4:1-21.
 May 29—I Cor. 5:1-13.
 June 5—I Cor. 6:1-20.
 June 12—I Cor. 7:1-40.
 June 19—I Cor. 8:1-13.
 June 26—I Cor. 9:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Solomon's Wise Choice. I
 Kings 3:5-15.
 Apr. 10—Solomon Builds the Temple.
 I Kings 6:1-38.
 Apr. 17—Solomon Prays for God's
 House and God's People.
 I Kings 8:22-54.
 Apr. 24—Solomon and the Queen of
 Sheba. I Kings 10:1-23.
 May 1—Solomon Worships Idols.
 I Kings 11:5-13.

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 I Kings 17:1-16.
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 God. I Kings 18:17-40.
 June 19—Ahab and Naboth's Vine-
 yard. I Kings 21:1-20.
 June 26—Review.

BIBLE MONITOR

Vol. XVI

June 1, 1938

No. 11

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WATCHFULNESS

With conditions developing as they are in the world about us it is urgent that Christian people should be alert and giving serious thought to these matters that are confronting us. If we make a prayerful study of the scriptures pertaining to the period of time in which we are now living we may be able to understand many of the fulfillments of prophecy which are unfolding before our eyes. Thus we can be in a condition of enlightenment and understanding, have our lamps trimmed and burning and will not be taken unawares when our Lord shall return. "For yet a little while, and he that shall come will come, and will not tarry." (Heb. 10:37.)

Let us notice the words of Jesus on this matter. "But

of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore; for ye know not what hour your Lord doth come." (Matt. 24:36-42.)

The warning that our Lord gives us here suggests the thought of watchfulness. The historical incident from the book of Genesis reveals to us what to expect just preceding the return of our Lord. It is significant to note how well conditions in

the world today compare with those revealed in Gen. 6. The wickedness of mankind is great—the human family has largely corrupted itself and because of this the earth is filled with violence. Is this not a solemn fact?

It is also disclosed that the people living in the time of Noe were ignorant of the great calamity that was about to come upon them in spite of the fact that Noe was a preacher of righteousness and had evidently been warning them. Their ignorance then was evidently the result of unbelief in the word of God as delivered by Noe. Is not this same thing true today? With all the developments in the world indicating the fulfillment of prophecy and the closing up of this dispensation with the awful calamity pronounced upon those who do not repent and turn away from sin, people in general seem ignorant of the impending disaster. They are ignorant because they do not believe the word of God as revealed through our Lord and Savior Jesus Christ. In the present dispensation there has evidently never been a time when people were more

generally given to eating, drinking, marrying and giving in marriage. Even most of the churches are largely contributing to the vain and frivolous things of the world. Ministers who like Noe, endeavor to preach the word of God in its purity and warn people to turn from their ways of folly and sin are looked upon with scorn and disdain and their words fall upon closed ears. This being the case hope to remedy the evil conditions appears to be in vain.

We need to be watchful because being in the evil environment that we are we are apt to become careless and indifferent regarding our daily devotion and service to our God and our mission in the world as His witnesses, and be overcome by some of the subtle deceptions of the evil one. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be ac-

counted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:34-36.)

In view of the snares that are being thrown out to catch men it is important that we exercise great care in what we do lest we become trapped in some of the entangling alliances of the evil one. It is apparent that many of our fellowmen who are posing to be our friends and benefactors in these days are clever agents of the satanic forces seeking to undermine and destroy us. "Be ye therefore sober, and watch unto prayer."

THE LAW OF CAPTIVITY

Romans 7:23

J. H. Beer

Jesus—Judas. These two names indicate height and depth. The divinity and the depravity. The acts of human meanness are found on the tear-stained pages of history. For cruelty, who can equal old Nero, who fiddled while Rome burned, or for Queen Isabella of Spain who said, I have depopulated happy villages,

rich towns and fertile fields in the holy name of religion; or for heartless cruelty who ever equalled Caesar, Borgia, who would invite his enemies to banquet with them, and then put drops of poison in the wine.

For pitiable circumstances read the autobiography of Poe, who said in his infancy, I was fed on a mild concoction of liquor to keep me quiet, and who died of delirium tremens in the city of Baltimore October 7, 1840. Gilbert, the grave digger of Monte Carlo, where there are more suicides than any spot on the earth, said that life is a mere game of chance.

Life is not a game of chance. We make our own fortune, and name it fate or chance. Every man is the architect of his own fate.

Charles Stuart Parnell, the great orator believed in luck and chance. He would not pass another on a stairway, would not sleep in room number 13, would not sit in a room with three candles burning, would not begin a journey on Friday, and yet he fell and the world gasped. There is throbbing in the breast of every man

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Ezra L. Beery, Union, Ohio, Associate Editor.

and woman of the hurrying pushing and surging crowds in the streets a force that woos them, pleads with them, calls them to the highest in life. I believe at heart nine tenths want to be better than they are. I make no exceptions. You may brand one as hard, cruel, reckless; I still plead his cause. You ask does the drunkard and the harlot want to be better?

Beyond any doubt. Down a street in some city to-

night is someone who for whisky's sake, has thrown away his self-respect, his self-control, his home, his place among men. A little farther down the street a glimpse of light attracts him, he stumbles toward the window to look in, it may be for the purpose of theft. while looking he sees the picture of a happy home, all the emotions and memories of home sweep through the mind of that piece of human driftwood, and in his soul he would to God he had a home like that.

I think Fanny Crosby was more than a poet when she wrote: Down in the human heart crushed by the tempter feelings lie buried that grace can restore, touched by a loving heart, wakened by kindness, chords that were broken will vibrate once more. Why does God love those who are not worthy of His love? God is love, God hates sin, but makes a distinction between sin and the sinner because He loves us He wants us to forsake sin.

One reason we are so blind to the love of God is we are always measuring God by one rule, we love as long as any one is worthy

of our love and when that ceases we cast them off—not so with God!

Human love is very changeable. Some who thought a great deal of us years ago don't care anything for us now, their love has died out. Can a mother forget a child of her bosom? The strongest love that the world knows anything about is a mother's love for her child. Many things come into one's life that separate friends, husband and wife, father and son, but nothing in the world will separate a mother from her child. The bravest fight a man ever made is against a physical appetite, one of the greatest heroes in the world is the man who is struggling against the demands of a sin blighted physical being. What a battle! What a struggle! When the body masters the soul you have a sinner, when the soul masters the body you have a saint.

They found a massive tomb of a young man buried alive three thousand years ago in Egypt. In the dark chamber he had frantically fought for life. There was evidence of a fearful struggle, he had

battered the granite doors until the flesh had fallen from his bones. Buried in magnificence, I have known some of our own in a deep dungeon, in a dark prison, in a tighter grip of evil habits. One moment in an atmosphere of happiness and purity and the next moment they are crushed to the ground, gone forever. You will never know what a reputation is until you have lost it.

Denton, Md.

CHRIST'S CHURCH IN CONTRAST WITH THE CHURCH OF THE WORLD

J. D. Brown

Christ's church was built upon the apostles, prophets and Jesus Christ the chief corner stone. (Eph. 2:20-22.)

A building to be occupied by God, and the family of God. Paul in speaking of God's people (in I Cor. 3:9) addresses them as God's building. "Ye are God's building."

The worldly church is built upon false apostles, deceitful workers, transforming themselves into the

apostles of Christ, representing themselves as ministers of righteousness, whose end shall be according to their works. (II Cor. 11:13-15.) Heresies, opposed to the established doctrine, or faith.

John says try those spirits, whether they are of God, because many false prophets have gone out into the world. (I John 4:1-6) (V. 6) "He that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." John has given us a rule, whereby we are able to measure the false apostles.

Jesus says (Matt. 7:15), Beware of false prophets, which come to you in sheep clothing, but inwardly they are ravening wolves, pretending to be what they are not, hiding behind a religious name for a selfish purpose, pretending to be the people of God, and at the same time teaching for doctrine the commandments of man, in place of the commandments of God, thereby trapping those who are not posted, unable to discern the real gospel, preaching a gospel that will destroy

both soul and body.

Christ's church, believes the gospel of Jesus Christ to be the power of God unto salvation, to all that believe it, to the Jew first and also to the Greek.

Paul says (Gal. 1:8), if we or an angel from heaven come among you and preach any other gospel, let him be accursed.

Christ's church ignores the commandments of men, but preaches for doctrine the commandments of God.

The church of the world preaches disbelief in God's word. Mark 16:16 says, "He that believeth not shall be damned". They deny God's word before men, Jesus said he that will deny me before men, him shall I deny before My Father which is in heaven.

Christ's church teaches baptism for the remission of sins, (Acts 2:39-39; Mark 16:15-16) also the answering of a good conscience toward. (I Pet. 3:21.)

The church of the world has a seared conscience (I Tim. 4:2), speaking lies in hypocrisy; having their conscience seared with a hot iron, hence no baptism."

Christ's church teaches feet washing as a spiritual

cleansing. (John 13:10-11) Jesus said to him, he that is washed needeth not save to to wash his feet, but is clean every whit; and ye are clean, but not all. "He that is washed." I believe Jesus here had reference to water baptism, and that water baptism has made them clean every whit; and ye are clean, but not all. He was teaching them all that was needed on that special occasion was to have their feet washed, for a spiritual cleansing. (V. 11), For He knew who should betray Him; therefore said he ye are not all clean. Judas Iscariots heart was not clean, because he still retained the evil design of betraying Jesus.

This service was to be observed by all believers. (John 13:14-15), If I then, your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you. A direct command.

We find the example set forth in verses 4 and 5. He riseth from supper and laid aside his garment, and took a towel and girded Himself after that He poureth water

into a basin and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded. He taught the disciples by precept and example, nothing could be plainer.

Obedience brings fellowship. Verses 8-9, "If I wash thee not, thou hast no part." No share, no interest, no fellowship, no relationship, no heirship with Me. Simon Peter saith unto him, Lord not my feet only but also my hands and my head.

The reward for this service, (V. 17), If ye know these things happy are ye if ye do them. This humble service brings joy and peace to the soul.

The worldly church teaches feet washing for the filth of the flesh only.

Christ's church salute the members only with an holy kiss according to Rom. 16:16 and I Thess. 5:26; I Cor. 16:20 and I Pet. 5:14. The church of the world does not believe in the salutation.

Christ's church adorns herself in modest apparel according to (I Tim. 2:9; I Pet. 3:3-4 and Rom. 12:1-2.

The church of the world adorns herself in the lust of the flesh and the lust of the eye, and the pride of life,

contrary to I John 2:16. John says, for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life is not of the Father, but of the world, and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

Christ's church teaches women should wear long hair, because Paul teaches it's a shame "a disgrace" for a woman to be shorn or shaven and that she should have her head veiled or covered. (I Cor. 11:6.)

The church of the world goes contrary to all of Paul's teachings in I Cor. 11.

Christ's church anoints the afflicted believers with oil in the name of the Lord, (Jas. 5:14). Is any sick among you, (the church) let him call for the elders of the church; and let them pray over him, anointing him in the name of the Lord.

The worldly church teaches the anointing of the ungodly. contrary to God's plan.

Christ's church forbids banquets. (John 2:14-16; Luke 19:45-46; Matt. 21:12-13.) And Jesus went into the temple of God, and

cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, it is written my house shall be called the house of prayer, but ye have made it a den of thieves. The worldly church believes in making merchandise of God's word, they pay expenses that way.

Christ's church represents the saints, the redeemed, those in white robes, walking in the way of the Lord blameless. The believer, Christ said, he that believeth and is baptized shall be saved. Christ's church a chosen generation, a royal priesthood, an holy nation, a peculiar people, zealous of good works.

Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works do follow them. (Rev. 14:13.) A glorious picture.

The church of the world represents the false prophets, the ungodly, he that believeth not, (II Thess. 1:7-9). And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from

heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; to be seated at the left hand of God, to hear depart from me ye cursed into everlasting fire prepared for the devil and his angels. (Matt. 25:41.)

The wicked shall be turned into hell, and all nations that forget God. (Psa. 9:17.) And death and hell were cast into the lake of fire, this is the second death. (Rev. 20:14.) A sad picture indeed.

Reader, to which church do you belong?

Poplar, Mont.

THE VEILED HEAD

Rebecca Foutz

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God But every woman that prayeth or prophesieth with her head

uncovered (unveiled, R. V.) dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered (veiled, R. V.) let her also be shorn For this cause ought the woman to have power (a sign of authority, R. V.) on her head because of the angels." (I Cor. 11:3, 5, 6, 10.)

The headship of man over woman (Gen. 3:16) was stark reality in the life of womankind from the time of the fall until the coming of Christ. All the blessings and freedom that women enjoy today come through the gospel.

Because of this human headship coming between, provision was made for the woman to have "power" on her head, a veiling as "a sign of authority" to enable her to come directly to God through Christ, in worship.

As far as we can learn from history some kind of veiling or covering was observed wherever the gospel was given. At different times it varied in size, kind and form. Gradually it came to be such as we know. But what is used at present by those who wear it, is as small as ever used.

It seems to have been pretty generally worn until more than a century ago when fashion designers took a hand in the matter. We quote from "A Century of Fashion," by J. P. Worth (a son of the founder of the famous Paris fashion house of Worth): "Another hard and fast rule was that women must wear a cap. They were considered indecent to appear otherwise. Mother submitted to this but my father, hating it, soon freed her by creating a new fashion in hats, made so the hair showed. This change in headdress was revolutionary."

After this there was no radical change in the style of headdress that disposed of the covering, until the bobbing of hair created the necessity of a hat that could be worn with the short hair.

Verses 5 and 6 says that if a woman so dishonors God as to worship unveiled, "that is even all one as if she were shaven," and that if she be not covered, "let her also be shorn." Both were the mark of shame. There is no record that there was cutting of the hair among Christian women while the veiling was worn. Mr. Worth says that

"cutting of hair—bangs—followed this change in headdress" (previously referred to). And within our own experience we see that this in time was followed by the cutting of all the hair—bobbing. And this in a day when professing Christian women in general disregard the veiling. Is this only a coincidence? Are not God's laws still in force?

One of the reasons given by those who do not comply with it, is that it means the hair. If this was the case it would not be possible for men to uncover. God does not give absurd instructions. And women would already be veiled, disposing of any occasion to even mention the matter.

Another objection is that it was custom. Because veiling did not exist as such, does not change the fact that it is here given as a symbol to be worn by Christian women for a spiritual purpose. Even secular authority calls it a ceremonial veiling as distinct from custom.

The same could be said against other rites and ordinances given in the New Testament. Baptism was not original with John the

Baptist and feet washing was not only a custom but had been used as a religious rite before Christ, but these things were taken and set apart as ordinances for observance under the gospel to provide for spiritual need.

Still another excuse is that it applied only to the time in which it was given. If this were the case, the same would also be true of the instructions given for men, for the reasons given are the same and the uncovered head of men today would mean nothing. They could do the same as the orthodox Jew and not be dishonoring Christ. If the uncovered head is for all time, the veiled one must be too. And since the reasons given—God, Christ, headship, worship, work and presence of angels—are not limited to time or place, the observance can not be either.

Because all the weight of fashion is against the veiling and its observance separates from things of the world in which professing Christian women freely indulge, does not remove it from the word.

Will we maintain a testimony in this and in other

things, as a reason for our founding and existence as a church body, or will we fail and others will arise as witnesses of God's eternal truths?

Sel.—Philadelphia, Pa.

YOU MUST MEET GOD

Henry Martin

Dear readers of the Monitor, greeting in Jesus' name.

The word says prepare to meet thy God. That was God's word to Israel long ago, and it is His word to every man today. (Amos 4:12.)

God shall bring every work into judgment whether it be good or whether it be evil. (Eccl. 11:14.)

He hath appointed a day in the which he will judge the world in righteousness. (Acts 17:31.) The day when God shall judge the secrets of man by Jesus Christ. (Rom. 2:16.)

We see that by this that every man must meet God whether good or evil, whether minister, elders or lay members. Prepare to meet thy God. He is thy God. Now listen, He has

made you, sustained you, cared for you, saved you from a thousand dangers, dealt with you most patiently, never yet rewarded you according to your sins. He is our God. Your breath is in His hands. We could not exist a moment without Him, but we have served ourselves, not Him, we may have forgotten Him. He has never forgotten us. We are dependent on him for everything, yes, absolutely everything, and yet sometimes we have treated Him as if we were independent of Him.

Is it not true that He is our God? We cannot get away from him whether we be in the church or home or office. We may have not yet for one moment in all our life acknowledged Him. He loves us, yes He has so loved us that He gave His only begotten Son to save us by His suffering on that shameful cross. He has had the gospel preached to us again and again, we have been moved by it many times to yield our whole soul to Him, but we have given way to the Devil. Your friends have plead with you, your parents have prayed and are praying for you, be-

cause He, your God, has impelled them to, and He wills you to be saved.

Now you must meet Him. You will have to meet Him as to the use you have made of all that He has given you. The opportunities, the privileges, the entreaties, the prayers, the time He has given, the health, your bodies, powers, your mind, your eyes, your ears, your hands, your feet and all the capabilities he endowed you with.

A man born an idiot has nothing to be held accountable for. But we were born with all the faculties which make man the masterpiece of God's creation. You will have to meet your Creator as to the use you have made of these things. We will have to meet God as to the use we have made of His gold and silver, and of His earth and His world. The earth is the Lord's and the fullness thereof, the world and they that dwell therein. (Psa. 24:1.)

Now listen, ah! there is a day coming when God will settle all this trouble that comes from man's greed. And every man will get his due, if he does not make it right before that day. You

must meet God.

We cannot get away from Him, you can hide from others but not from God. You can mock man, but not God. There is only one way to meet God in peace, oh, that is what we want—to meet God in Peace. God has made full provision for that in the atonement which our blessed Savior made for all our sins according to the scripture (I Cor. 15-3) who gave Himself for our sins. Gal. 1:4.) Through this man is preaced unto you the forgiveness of sins.

(Acts 13:38) "The blood of Jesus Christ cleanseth from all sin. (I Jno. 1:7) "He gave Himself a ransom for all." (I Tim. 2:26.) Now if you will acknowledge yourself the very sinner that God's words say you are, and which you surely must know yourself to be if you are honest with yourself and believe on the Lord Jesus Christ as the one who, on the cross, made peace with God for you by the blood of His cross (Col. 1:20) you will have his word for it that you are saved and only thus will you be able to meet God in peace.

If you think that you can make things right with God

by changing your ways of life, by reformation, or any of those things, which are right only in the right place, you will never meet God in peace. God's way of peace is by the cross of Christ. It is His blood and that alone which has atoned for our sins. He took the sinner's place in judgment and death on the cross that the sinner who will come to Him, trust in Him, believe on Him might not be judged. Verily, verily, I say unto you, he that heareth My word, and believe on Him that sent Me, hath everlasting life and shall not come into condemnation or judgment. (Jno. 5:24.)

If you will take Christ in this way you will be assured in your soul that on the ground of His suffering for your sin on the cross, you are at peace with God, you will meet God, not as one against you, but as your Father who is for you. Where will we spend eternity?

Eternity! where? Oh, eternity where?

With redeemed ones in glory

Or friends in despair?

With one or the other—Eternity where?

OVERCOMING TEMPTATIONS

Robert L. Myers

Temptations are so numerous that I believe an article devoted to them would not likely be amiss, at least to those who can hardly endure theirs.

We can not expect to avoid or evade temptation. James says Elias was subject to like passions as we. Moses was tempted, too. Paul and Barnabas were subject to like passions as we. (Acts 14:15) Paul says there hath no temptation taken us but such as is common to man. (I Cor. 10:13, Jas. 1:2) says count it joy when we are tempted; and blessed is he that endureth temptation. (1:12.) The more important the work of a piece of machinery or material is, the more severely it is tested. Whom the Lord loveth he chasteneth. (Heb. 12:6.)

We cannot entirely avoid temptation, but through endurance certain things cease to be temptations. James says we are tempted when we are drawn away by our own lust and enticed.

We see the only safe course is to avoid all temptation we can, and overcome those we must encounter.

Here our fate depends upon our effort. God has given us opportunity to overcome our temptation.

Paul says God will never allow us to be tempted too much and will always give us a way to escape. (I Cor. 10:13.)

This was of escape we may find through a pure life, resistance to the temptation, prayer, and faith. Peter says the Lord knoweth how to deliver the godly out of temptation. (II Pet. 2:9.)

Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord has promised to them that love Him.

Peru, Ind.

SINS SELDOM MENTIONED IN MODERN PULPIT

"Evil thoughts," Mark 7:21

Many do not seem to know that we are responsible for our "evil thoughts" as well as our evil words and deeds. God's word "is

a discerner of the thoughts and intents of the heart." (Heb. 4:12.) Hence our "evil thoughts" need to be repented of: as was said by Peter to Simon the sorcerer, thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.) "As he thinketh in his heart, so is he." (Prov. 23:7.)

However, we must differentiate between "evil thoughts" and thoughts about evil. Jesus had thoughts about evil, but He did not have evil thoughts. Thoughts about evil are suggested from without, whereas "evil thoughts" proceed from within, "out of the heart . . . , and defile the man." (Mark 7:21-23.) "Evil thoughts" spring from an impure fountain, and are unmistakable evidence of an unclean heart. A purified heart, filled with Divine love, ("charity") "thinketh no evil." (I Cor. 13:5.) While thoughts about evil are suggested from without, they must not be given much hospitality—must not be entertained too long, lest they pollute and defile the fountain, and thus become "evil thoughts." Our thoughts not only deter-

mine the course of life, but our eternal destiny. As some one has said:

Sow a thought, and reap a desire;
Sow a desire, and reap an act;
Sow an act, and reap a habit;
Sow a habit, and reap a character;
Sow a character, and reap a destiny.

Hence the Christian is admonished to bring "into captivity every thought to the obedience of Christ." (II Cor. 10:5.) Evil thoughts unrepented of, will damn a soul just as certainly as will evil deeds. A pure fountain will send forth a pure stream. "Blessed are the pure in heart: for they shall see God." (Matt. 5:8.)

Whispering (Rom. 1:29) and talebearing. (Lev. 19:16.)

The "whisperer" and the "talebearer" are emphatically spoken against in the Bible. They are of very close kin—on the principle that the dog that will bring a bone, will also carry a bone. Occasionally they wear a religious garb, but should always be avoided; they are invariably mischief-makers, and emissaries of the devil. Whatever their pretense, they are harbingers of evil, and are always classed with the vile associates in the word of God.

In Rom. 1:29 the "whisperers" are classed with those who are "full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud inventors of evil things" and such like. Surely the "whisperer" is in bad company! He (or she) will invariably approach you as a very special friend, most confidentially, as though disclosing an important secret, which they would divulge to no one but you: but "being it's you," they feel they should tell you all about it, and then proceed to dump their garbage into your ear, and thus pollute and poison your very soul—if you are not very careful. Always remember if it is truth, and should be told, there is no occasion to whisper about it. Your Lord said, "In secret have I said nothing." (John 18:20.) "A whisperer separateth chief friends." (Prov. 16:28.) Beware of him.

The "talebearer" belongs to the same tribe as does the "whisperer" and the "backbiter." "He that goeth about as a talebearer revealeth secrets." "But he that is of a faithful spirit concealeth the matter."

(Prov. 20:19; Prov. 11:13.)

In our day he is perhaps better known as a gossip or gossip-monger. The change of a name does not denote any change of character. The latest scandal of the community is as a sweet morsel under his tongue, and is his chief stock in trade. He is the source of bickering and strife in the church of God, and in the community where he resides. "Where there is no talebearer, the strife ceaseth." (Prov. 26:20.) God has said, "Thou shalt not go up and down as a talebearer among thy people." (Lev. 19:16.)

Slander and Flattery

God has said, "Whoso privily slandereth his neighbor, him will I cut off." (Psa. 101:5.) To slander is to circulate a false report with malicious intent; to defame the good name of another. Slander is usually prompted by a spirit of jealousy. The slanderer usually receives his information from the "whisperer" and the "talebearer" and with professed sorrow, proceeds to spread it abroad. He has no care or conscience concerning the truth of his

report, and evidently is not acquainted with the golden rule. He is a character assassin, in league with hell, while posing as a friend and brother. He may do irretrievable harm by mere insinuation and wise looks. Because the ten spies brought "up a slander upon the land" of Canaan, they started an insurrection in the camp of Israel which resulted in the death of at least fifteen thousand persons (Num. 14:36, 16.) "He that hideth hatred with lying lips, and he that uttereth a slander, is a fool." (Prov. 10:18). Shun him.

"A flattering mouth worketh ruin." (Prov. 26:28.) Flattery is excessive praise and adulation, and is injurious both to the person who offers it and to the person who accepts it. It frequently proceeds from an insincere heart, and lying lips, and ministers to pride and vanity. It is neither profitable nor wholesome; it is unscriptural, and displeasing to God, and nauseating and offensive to the righteous soul. While it is entirely proper and helpful to speak words of commendation and appreciation, when merited, giving

honor where honor is due, according to I Pet. 2:17, it should never be excessive and hypocritical. There is no doubt that many young persons, especially young ministers, have been ruined by excessive praise and flattery. "For they loved the praise of men more than the praise of God." (Jno. 12:43.) Giving flattering titles to young men is always hazardous. "Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man. For I know not to give flattering titles; in so doing my Maker would soon take me away." (Job 32:21-22.) Said the wise man, "Meddle not with him that flattereth with his lips." (Prov. 20:19.)

"To him that ordereth his conversation aright will I shew the salvation of God." (Psa. 50:23.)—C. W. Ruth in Herald of Holiness.

THE PLACE OF THE CHURCH IN THE LIFE OF A CHRISTIAN WOMAN

The church is a body of believers who gather together from time to time to worship God. A group of

people who having confessed and forsaken past sins, are baptized, and have become "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" and finally, as the bride inheriting the kingdom of heaven.

The human body has many members, each having a definite purpose and place to fill. So also the church has many members, but one body. Now we ask: As Christian women and members of this body, what place does the church have in our lives?

If we have repented of our sins, experienced the new birth, forsaken the world with its pleasures and lusts, and are wholly upon the altar of the Lord, then the church will help us to live a quiet, peaceable, and overcoming life. "Who can find a virtuous woman? for her price is far above rubies." (Prov. 31:10.)

The influence of the church will help us to bear the fruit of the Spirit—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—and also to be an example of the believers in word, in conversation, in

charity, in spirit, in faith, in purity."

The church gives Christian women an opportunity for expression of religious thoughts and emotions, quietly sending our petitions and wishes heavenward, to God who hears and answers prayers. He has promised that, "No good thing will he withhold from them that walk uprightly." (Psa. 84:14.)

Then again, in singing songs of adoration and praise our very souls are lifted up to higher planes of thought and living, and there also comes a feeling of reverence and devotion that cannot be experienced in any other way.

The church is a means whereby we receive spiritual refreshment. As the manna fell in the wilderness for the children of Israel, so also the heavenly manna is made to fall through the servants of God, the ministry. The more spiritual we are, the more spiritual food it takes to satisfy us.

We have an example of this in the life of Mary and Martha. The duties of temporal things took up much of Martha's time, but Mary was so hungry for

spiritual food that she gladly sat at the feet of Jesus to listen to His teachings. She chose that which cannot be taken from her.

These temporal things have their rightful place, but we need to keep them in their place. I have known Christian women to stay away from church services to prepare a meal when it was not necessary. I am sure if we do this we lose a blessing, and also disobey the commandment: "For-sake not the assembling of yourselves together as the manner of some is." One of the most substantial ways of supporting the church is faithful attendance at her public services.

By assembling of ourselves together we receive and enjoy the blessing of Christian fellowship. As we sit together in heavenly places in Christ Jesus and worship in Spirit and truth, we receive new strength and inspiration and power to go forth and meet successfully the many problems and trials that come to each of us. How do we meet these tests? With complaining and faultfinding, or cheerfully, as "good soldiers of Jesus Christ?"

This Christian fellowship helps us to grow in the knowledge of our Lord and Savior Jesus Christ.

Our influence is continually going out either for good or bad: by our deeds, our words, our very thoughts. We need to be careful, because some one is watching us.

It is of greatest importance and help that we associate with people with high aims and ideals. These are nearly always found within the church. We imitate others to a great degree, whether we realize this or not. How natural for a child to look up to those around him for an example, and how readily does he copy all that he sees and hears. Are we as Christian women letting our lights shine brightly to those around us?

"Ye are the light of the world," is the way Christ impresses this responsibility upon us. Not only does the world need the gospel, but it also needs living examples of how this gospel should be translated into actual life. Christian women, by constant, consistent example have an untold power for good over those with whom

they come in contact.

Heb. 13:17 reads: "Obey them that have the rule over you." To render willing obedience should be the sincere desire of every Christian woman as a member of the body, the church. Paul tells us in I Thess. 5:12-13: "We beseech you, brethren, to know them which labor among you and are over you and to esteem them highly for their works' sake." The seed of disrespect is so often sown in the hearts of children and young people by expressions made in the home reflecting upon the ministry. They who bring reproach upon the ministry by disrespect bring reproach upon Christ the Head of the church.

Might this be the sincere desire of every Christian woman: to faithfully fill my place to the best interests of the church and the cause of Christ. Loyalty to God and the church carries with it a mighty influence for good. May we be loyal to the work of the church, loyal in separation from the world, loyal in supporting the public services and activities of the congregation, loyal to all that is good

and high and noble, loyal to Christ.

—Selected.

**READ THIS SLOWLY
AND THINK**

1. Does my life please God?
2. Am I studying my Bible daily?
3. Am I enjoying my Christian life?
4. Is there anyone I can not forgive?
5. Have I ever won a soul to Christ.
6. How much time do I spend in prayer?
7. Am I trying to bring my friends to Christ?
8. Have I ever had a direct answer to prayer?
9. Is there anything I cannot give up for Christ?
10. Just where am I making my greatest mistake?
11. How does my life look to those who are not Christians?
12. How many things do I put before my religious duties?
13. Have I ever tried giving a part of my income to the Lord?
14. Is the world being made better or worse by my living in it?

15. Am I doing anything
I would condemn in others?
—Selected.

NEWS ITEMS

NOTICE

The Lord willing the District Meeting of District No. 4 will be held at Wenatchee, Wash., beginning Wednesday, June 22, 1938. A ministeral meeting will be held on Wednesday; Elders' meeting on Thursday and District meeting proper will be Friday. There will be preaching services each evening, and possibly in the afternoon of each day.

The meeting will close with a love feast Saturday evening. We urge all who can to attend all these services and help make it a blessing in the community and the church in general. We also ask all the dear brethren to pray for us that we may grow and prosper in spirit.

D. E. Steele, Cor.

A DAY OF PRAYER

In view of the General Conference in June, would not the Lord be pleased and the church built up, if every member of the Dunkard church would set apart one day before the meeting for praying and fasting for more holiness in ourselves and for those who go to participate in the Lord's work in the conference, that there will be an out-pouring of the Holy Spirit

for the salvation of souls.

—A Sister.

NORTH LIBERTY, IND.

We, the Fairview congregation, enjoyed a two weeks series of meetings conducted by Elder J. P. Robbins of Potsdam, Ohio. Our meeting began April 10th and continued until April 24th. Bro. Robbins gave us 17 gospel sermons with the demonstration of the spirit and with power, and we feel he is set for the defense of the gospel.

We are made to feel very grateful to our Heavenly Father that there are still a few that preach and uphold an unadulterated gospel. We hope and trust that the Lord will give all such health and strength to continue on in the labor of the Master.

On Saturday evening, April 23rd, 34 surrounded the Lord's table with Bro. Robbins officiating. On Sunday morning we met for Sunday school at 10 o'clock, after which a splendid message was delivered.

Dinner was served to all present at the noon hour.

At two o'clock meeting was again called by singing and prayer, after which Bro. Robbins brought to us a powerful message. His text was Romans 12:1:2.

The Fairview brethren and sisters wish to express their many thanks to the Goshen brethren and sisters for their help during our meetings. We also appreciated having with us at our communion Elder D. P. Klepinger and Bro. and Sister Wolf and son of the Midway church. We would appreciate it very much to have any of the brethren and sisters to come to any of our services.

We have Sunday school every Sunday at 10 a. m. Preaching every two weeks, next Sunday, May 8th will be the Sunday for preaching service, then every second Sunday.

We feel that we have been much strengthened and that with the Lord's help we can go on in His work with new zeal and sincerely thank our Heavenly Father for these wonderful meetings we have had together.

We are few in number and want all to remember us in your prayers.

M. S. Morris,
R. 2, North Liberty, Ind.

LOWER YORK COUNTY, PA.

We, the Lower York county congregation met in quarterly council to transact our business concerning the church at 7:30 p. m., March 28, 1938. The meeting was opened by the writer, the scripture lesson II Peter 2, and after a few comments led the congregation in prayer, after which our elder in charge, J. L. Myers took charge, singing "Jesus, Lover of My Soul." Thence routine business such as reading last previous minutes and the reports of our church and Sunday school treasurers.

We received three new members by letter and three prior to this council who we gladly received.

We elected our delegates for District meeting and a few other small matters. The reports of our visiting brethren were heard at this council and a few admonitions were required in regard to brethren and sisters getting away from fundamental principles of the

church in referring to the order of the church and at this time it was also announced by our elder that Elder L. B. Flohr has consented to be the evangelist for our series of meetings sometime in August. May God bless us and him in every detail that we might have a successful meeting is our prayer.

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

EMPIRE, CALIF.

Although we, who consist of the California Dunkard Brethren church, have not been heard from for some time, we have been busy.

Several have moved into our midst since our last writing. On Easter Sunday one young sister was baptized. The interest and attendance to our Sunday school is very good. Sunday school begins now at 9:45.

At present we are holding our services at Ceres, Calif. Our plans, the Lord willing, is to have a new church building, not too far in the future. A brother has donated land for the building site.

We have given our church here a new name, The Pleasant Home Dunkard Brethren church. Oh, may we all strive hard to live, so that it may be said, "They truly make it as it is named." A Pleasant Home.

All visiting brethren and friends are surely welcomed by all. Come and worship with us.

Pray for us that much good may still be done in this part of God's heritage.

Lola Root.

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OBITUARY

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MARY MARKS YOUNG

Was born June 9, 1868, and died April 18, 1938, aged 69 years, 10 months and 18 days. She died in the home of her son and daughter-in-law where she had resided at the time, from a complication of diseases, but very suddenly, was found by her son at 4:00 a. m., seated in her chair.

She leaves these children: Mrs. Geo. C. Stine, Bro. David Young, Mrs. George Blouse, Mrs. John Reichard and Mrs. John Shaw; twelve grandchildren and one sister, Mrs. Sarah Markley.

She was a member of the Dunkard Brethren church for some time proving to be faithful until the end came, she had asked for the anointing. She had found pleasure in the service of the Master but for sometime was not able to attend church services because of ill health.

The funeral was held from the home of her son, David, on Wednesday, April 20th, at 1:30 p. m. The services were conducted by Elder J. L. Myers preaching the sermon, taking his text II Cor. 4:16, after which the funeral procession went to the old Marks cemetery near Longtown for burial. Hymns requested by the surviving family were 513, 536 and 602, Brethren Hymnal.

The family is now mourning the loss of a beloved mother and grandmother, and the church a be-

loved and faithful sister, but our loss, we trust, is her gain.

Charles H. Ness, Cor.

OUR FATHER

Thou canst not say the Lord's prayer

And make one selfish plea;

Thou canst not pray the Lord's prayer,

And ever once say "Me."

For it's "Our," "Our," "Our,"

And it's "Us," "Us," "Us."

And a fourth time it says "Our,"

And a fourth time it says "Us."

Thou canst not pray the Lord's prayer,

And even once say "I,"

Nor canst thou say the Lord's prayer,

And even once say "My."

Nor canst thou say the Lord's prayer,

And pray not for another,

For when thou asket daily bread

Thou must include thy brother.

For it's "Us," "Us," "Us,"

And it's "Our," "Our," "Our,"

As free from selfish motive

As the fragrance of the flower.

For others are included

In each and every plea,

From beginning through to end,

It does not once say "Me."

Selected, Lizzie Hummer,
Colchester, Ill.

LOOKING TO GOD IN TROUBLE

Jer. 16:19.

Dear Refuge of my weary soul,

On Thee, when sorrows rise,

On Thee, when waves of trouble roll

My fainting hope relies.

Yet, gracious God, where shall I flee,
 Thou art mine only trust;
 And still my soul would cleave to
 Thee,

Though prostrate in the dust.

Hast Thou not bid me seek Thy
 face?

And shall I seek in vain?
 And can the ear of sov'reign grace
 Be deaf when I complain?

No, still the ear of sov'reign grace
 Attends the mourner's prayer;
 O may I ever find access
 To breathe my sorrows there.

ADULT SUNDAY SCHOOL LESSONS

Apr. 3—Rom. 13:1-14.
 Apr. 10—Rom. 14:1-23.
 Apr. 17—Rom. 15:1-33.
 Apr. 24—Rom. 16:1-27.
 May 1—I Cor. 1:1-31.
 May 8—I Cor. 2:1-16.
 May 15—I Cor. 3:1-23.
 May 22—I Cor. 4:1-21.
 May 29—I Cor. 5:1-13.
 June 5—I Cor. 6:1-20.
 June 12—I Cor. 7:1-40.
 June 19—I Cor. 8:1-13.
 June 26—I Cor. 9:1-27.

PRIMARY SUNDAY SCHOOL LESSONS

Apr. 3—Solomon's Wise Choice. I
 Kings 3:5-15.
 Apr. 10—Solomon Builds the Temple.
 I Kings 6:1-38.
 Apr. 17—Solomon Prays for God's
 House and God's People.
 I Kings 8:22-54.
 Apr. 24—Solomon and the Queen of
 Sheba. I Kings 10:1-23.
 May 1—Solomon Worships Idols.
 I Kings 11:5-13.

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 Calves. I Kings 12:16-33.
 May 22—Jeroboam's Hand Withers
 and Restored. I Kings
 13:1-10.
 May 29—The Disobedient Prophet
 Slain. I Kings 13:11-32.
 June 5—How God Cared for Elijah.
 I Kings 17:1-16.
 June 12—Elijah Proves the True
 God. I Kings 18:17-40.
 June 19—Ahab and Naboth's Vine-
 yard. I Kings 21:1-20.
 June 26—Review.

BIBLE MONITOR

Vol. XVI

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No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PRAYERFULNESS

In connection with the thought of watchfulness we have the exhortation given that prayerfulness should be coupled with it. Indeed prayer plays a very important part in the life of Christian people. There are so many mysteries pertaining to the kingdom of God, the height, depth and breadth of the things of God so great that human intellectuality cannot fathom it. In Rom. 11:33, the apostle Paul declares, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Because of this we must depend upon the Lord revealing to us the truths he would have us know and if we would understand the scriptures we should make a careful,

prayerful study of the teachings given therein.

In these days of higher education people are looking to the men of much learning for an explanation of present conditions and for council and advice on spiritual matters. This only adds to their confusion. It is not to the wise men of the world that the Lord reveals his truths but to the meek, humble and lowly who trust him implicitly. The Psalmist tells us, "The meek will He guide in judgment: and the meek will He teach His way." (Ps. 25:9.) At the time when Jesus was fulfilling His mission here on earth the fulfillment of scripture was hidden from the scribes and pharisees who were supposed to understand and teach it. "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and

earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes." (Matt. 11:25.)

In speaking of the perilous times of the last days the apostle foretells how men shall conduct themselves and in the list of descriptive terms used he mentions these: "heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." This, evidently, is the class of scribes and pharisees that we have to deal with in our day and we can see the fulfillment in the college bred pastors that are filling the pulpits in the churches to-day and poisoning the minds of those who hear them with their nefarious theories and deceptive doctrines—their profane and vain babblings which increase unto more ungodliness. It is to this class of deluded intellectualists that people are looking to for leadership and help in these dark hours instead of to the word of God. Read the second, third and fourth chapters of II Timothy for more scripture along this line.

The apostle instructs us "from such turn away." Instead of being intoxicated with this meaningless flowery oratory of these polished and refined deceivers of our day we need to turn to God in prayer. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." (I Pet. 4:7.) These problems, difficulties, sorrow and troubles that are coming to us as a result of fulfillment of prophecy we should take to the Lord in prayer. Let us remember that our God has promised to provide a way of escape from these temptations to his believing children but we need to seek it through the avenue of prayer. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:18.)

Prayerfulness will help us avoid many temptations; "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:41.) If we sin-

cerely seek the Lord's guidance. He will direct us through this maze of uncertainty, confusion and disturbance which appears to be increasing as the end approaches; his spirit is an unerring guide to every trusting soul that will humbly yield to its wooings. It will help us to detect the false teachers and their deceptive doctrines and avoid the many pitfalls that satan is constructing to trap men. Through the avenue of prayer we can attain unto that sacred fellowship with God that will give us peace, contentment and assurance, even though we are confronted by dangers on every hand. The wise thing then, for us to do is to cast aside this spurious counsel of men and seek the Lord with a whole heart for he will never fail us.

To meditate is to get into the middle of a thing; to study it deeply.—Gerard B. F. Hallock.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment.—Flamner.

DECEIVING AND BEING DECEIVED

E. J. Reece

Deceiving and being deceived, of which much is being done, and is very wrong, some may be done ignorantly; but mostly not so. Those who have a chance to know what the word says need not deceive or be deceived.

While "many deceivers have entered into the world," as the apostle John tells us, we are amply warned as to what our attitude should be to them, (the deceivers). Jesus one time talking to His disciples privately, said, "Take heed, that no man deceive you," (Matt. 24:34). Paul says "Let no man deceive with vain words; for because of these things, cometh the wrath of God upon the children of disobedience," (Eph. 5:6). Verse 7, "Be not ye therefore partakers with them."

(II Thess. 2:3) "Let no man deceive you by any means."

(I John 4:1) "Beloved believe not every spirit, but try the spirits, whether they be of God; because many

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false prophets are gone out into the world." And the thing to do if we don't want to be deceived, to do as Paul further states, "prove all things, hold fast that which is good." (I Thess. 5:21.)

The perfect law of liberty is given to us and it is ours to know. If we only would comply with the words of inspiration, as the word says, "Examine yourselves, whether ye be in the faith," that is, in the living faith. "In the faith, that worketh

by love," the faith that is based on God's word, a living faith, active. "Being mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Savior." (II Pet. 3:2.)

Verse 3 seems to tell why, be mindful of the holy prophets and the apostles. "Knowing first, that there shall come in the last days scoffers walking after their own lusts."

Walking after our own lusts is sure to get us wrong, "For it is not in man that walketh, to direct his steps." (Jere. 10:23.) David says "the steps of a good man are ordered by the Lord." (Psa. 37:23.) The zeal that some people put forth deceives some; but did not Elijah, or Paul? I Kings 18:25-41.)

(Rom. 10:1-5) In conversation with a young minister a few days ago, in regards to having the music box in worship, his plea for having the instrument was, he said, "he had read the New Testament from one end to the other, and could not find where it said one word about them."

I was made to remark to

him that I was glad that he confessed as he did, and then to have them, would be only to gratify one's own lust; lust of the flesh; "which is not of the Father, but is of the world," (I John 2:16). And if we would be mindful of the holy prophets as the apostle Peter admonished, our mind would inform us that the prophet Amos said, "Woe to them that chant to the sound of the viol, or invent instruments of music like David." (See Amos 6:1-6.)

Now as to deceiving our own selves it may be easy to do, and if we do, whose fault is it? Simply our own, for we are instructed how not to deceive ourselves. The apostle is plain where he says, "But be ye doers of the word, and not hearers only, deceiving your own selves." (James 1:22.)

It is plain that all can understand. If those words of James were complied with by all, we would have no deceivers, or none deceiving themselves and just one body of believers.

The apostle names different ways that we might deceive ourselves:

First: "To hear the word, and not do it." Another

way is not to bridle our tongue. I asked a deacon brother one time what it meant to "bridle" the tongue? He said to keep it silent. To me it seemed that to bridle the tongue would mean to keep it under proper restraint, so if angry to be swift to hear, slow to speak. "The tongue being an unruly evil, full of deadly poison, needs to be put under restraint, as we put bits in the horses mouths, that they may obey us.

Solomon says, "There is a time to speak, a time to keep silent." "A word spoken in due season, how good it is, like apples of gold in pictures of silver." As a horse without bits in his mouth might do bad work; just so with the unbridled tongue.

Another way to deceive ourselves is to think too much of self, which we might. Paul tells us "not to think more highly of himself than he ought to think; but think soberly, according as God has dealt to every man, the measure of faith." (Rom. 12:3.)

"For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." (Gal.

6:3.) Man should not get puffed up.

Paul speaks of some at Corinth that were puffed up, yet they were fornicators, note I Cor. 5:1-2.

Another way to deceive ourselves is to say we have no sin, "If we say we have no sin, we deceive ourselves, and the truth is not in us," (I John 1:8). The wise man gives us the same truth, saying "there is not a just man upon earth, that doeth good and sinnest not." (Eccl. 7:20.) So if we hear and do what the word says, we will not deceive ourselves. But we are sure to deceive ourselves if we hear the word and do not do it. Compare Matt. 7:21-24.

Fairview, Mo.

THE LAW OF CAPTIVITY

J. H. Beer

The soul is a gift from God, the soul can think of God, can talk with God, can act with God. The soul without God is lonesome and sad; what the shell is to the nut, what the bark is to the tree, the body is to the soul, it is the grandest

moment in life when we become conscious of a soul.

There is in man a disposition to sin. You cannot deny the fact that there is an inborn tendency to sin. Paul said, what I hate that I do, it is no more I that do it, but sin that dwelleth in me. There are thousands who can subscribe to the statement that Paul makes. Listen! The story has a ray of hope, your will is still supreme. It is still the pivot of your destiny; you may say who will take the throne of your life? He asks to control, but can not take control without your consent. Men try to avoid this truth, they lay the blame on other things, but you are at fault.

You remember when Moses was on the mount, Aaron, whose chief lack was backbone. He was like many people in our day, influenced by the crowd. He permitted and helped the children of Israel to make out of the ear rings and trinkets the golden calf which they worshipped. Aaron even fashioned it with a graven tool. When Moses returned, indignant at Aaron, for following the children of Israel, Aaron,

like a whimpering child said in substance, "Well Moses, I am not to blame for the golden calf, the people brought ear rings, trinkets and jewelry and cast them into the fire and out came this calf." You see Adam tried to shift the responsibility for the idolatry of the golden calf on the furnace, tried to make Moses believe he threw the gold into the fire to get rid of it and upon its own act, of its own initiative out came a calf perfect from its head to the end of its tail.

You laugh at Aaron, we have exactly the same tendency to shift responsibility to some one else; one man blames his manners on his environments, saying I am what I am because of my early surroundings. I will not say anything to lessen the enthusiasm for improvement of the physical and moral environments of mankind, for I believe environments have great effect upon character, and I also believe the church must throw her influence more on the side of justice and square dealing for the erring one, and in doing so it will be translating into modern life the teaching of

Jesus. All this is truth, but not all of the truth. Environment is only a part of the story of life—you have it in your power to say yes to right and no to wrong. Some shift their responsibility and lay it on their associates; some will lay the responsibility for their condition on the devil. Remember the devil can only tempt you.

It is not fashionable to talk about the devil or about hell, but if the devil is gone he has left a lively office force. Your will is supreme, let this one ray of hope be extinguished and life becomes a blackened page, one of the laws of nature is that the abuse of any force or faculty must be paid for by the death or paralysis of that force.

Paul cried, Oh, wrecked man that I am, who shall deliver me. Before his cry died on the air, Jesus was present to give strength to his sin-troubled heart, and he rejoiced in his presence with the song of redemption on his lips. Who shall separate us from the love of Christ? (Luke 13:34.) Oh, Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are

sent unto thee, how often
would I have gathered thy
children together as a hen
gathereth her brood under
her wing and ye would not.
Denton, Md.

OUR ATTITUDE TOWARD OTHERS

Ethel Beck

It isn't the thing you do, dear,
It's the thing you leave undone;
Which gives you the bitter heart-
ache

At the setting of the sun;
The tender word unspoken,
The letter you did not write,
The flower you might have sent,
dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of your brother's way,
The bit of wholesome counsel
You were hurried too much to
say;

The loving touch of the hand,
dear,
The gentle and winsome tone,
That you had no time or thought
for,
With troubles enough of your
own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find—
They come in night and silence,
Each chill reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heart-
aches,

At the setting of the sun.
—Adelaide Proctor.

As we constantly come in
contact with many people
in different positions, and
stations of life, and have
observed some the different
attitudes of others, we feel
impressed to write this
article. Just what should
our attitude as Christians
be to those whom we meet
in general? We pass
through this world but once,
therefore any good work,
any kindness or any service
we can render to anyone,
must be done now. Let us
not neglect or defer it, for
we shall not pass this way
again. We should always
be polite, courteous, fair and
kind to all we come in con-
tact with, to those in the
home, at school, at work and
on the streets. We should
always speak kindly, even if
spoken harshly to, for "a
soft answer turneth away
wrath, but grievous words
stir up anger." (Prov. 15:1.)
Some people feel that all
things were made for their

comfort and best interests, and that everyone must respect their wishes, or they grumble and complain if all does not run smoothly and in order. On Armistice Day we were waiting for a bus and realized it was a longer wait than usual, and knew it must be delayed because of the parade. But we talked and read to improve the time, and after an hour it came. We got in as usual not thinking to blame anyone for the delay for we knew there was a reason for it. But as we got down the line some ladies got on and began to grumble and complain at the driver, because they said they waited fifteen minutes and he was late, and they would report him, etc. He was on schedule and not even at fault but some other buses had missed their runs, but why grumble about it? Some of these things have amused us but I do feel sorry for the ones who have to take it. I can't feel right in complaining or grumbling at others, for I too, make mistakes. Grumbling is catching. We have noticed when one among us is grouchy, others will be feeling the same way, until soon the

whole atmosphere will be gloomy unless someone's good cheer turns the gloom into gladness. Cheerfulness also is catching, so let us rather pass on good cheer and create a pleasant atmosphere. There is a poem which says "If you are on the gloomy line, get a transfer. Get off the track of doubt and gloom, get on the sunshine train—there's room. Get a transfer."

I have no time to be moody and lonely,

No time to be gloomy and sad;

It takes all my spare time planning

How I can help to make others glad.

One day as we were in the post office, lined up in front of the stamp window waiting, a woman wanted to send some books, and the man told her it took more postage, sending her to another window. She went reluctantly and grumbled because her friends had asked her to send the books to them. The man at the window said to one near him, "I don't see why everybody is so cross today." I had to smile and thought, "Why is there any need of grumbling anyway. Surely this isn't the Christian's standard. All these folks

behind the desks, and the clerks are constantly dealing with irritating people and no doubt are tired, too. Perhaps it would cheer their whole day if we would just give them a smile or kind words, it may also lift a burden from their minds. A smile takes little effort and yet how much good cheer it can bring to a discouraged and lonely heart.

Sometimes folks try to get ahead of their turn while waiting or rudely push ahead of others, but sometimes they get the reply, "I come first and you can't get ahead of me like that." This appears to be more like the manner of animals and not human beings. Christ's standard is higher. "As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love your

enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil." (Luke 6:31-35.)

Also in Gal. 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." We are commanded to do good unto all whom we come in contact with, but especially unto Christians. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." (Heb. 13:16.) "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God." (III John 11.)

Jesus was filled with good works. Acts 19:38 speaks of "how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him." "See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves, and

to all men." (I Thess. 5:15.) "Be not overcome of evil but overcome evil with good." (Rom. 12:21.)

Paul told Timothy to "charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (I Tim. 6:18-19.) Even if we do not consider ourselves rich we can do good and share what we have, with those in need, thereby laying up treasure in heaven.

We should of course be unselfish in regards to others, and consider their welfare and profit. Paul did not seek his own personal benefit. "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (I Cor. 10:32-33.)

Also II Cor. 12:14-15, "Behold the third time I am ready to come to you, and I will not be burdensome to you, for I seek not yours, but

you, for the children ought not to lay up for the parents, but the parents of the children, And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." Are we willing to spend and be spent to win souls to Christ and for those who are Christ's?

Dorcas was a high type of person engaged in doing good. In speaking of her (Acts 9:36-39) it says she "was full of good works and almsdeeds which she did." After she was gone, the widows came weeping and showed Peter the coats and garments which she made while she was with them. We don't need to think of big things to do, but just these little things as we pass along, to make the way easier for some burdened heart.

"If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12:18.) We need to be reminded of this verse when working constantly with others in the same place. To live peaceably does not mean to sacrifice doctrine or principle, but to be fair and have an understanding with each other as to what

is expected of you. Even if we have to do more than our part to make peace, the results are worth it. If we have a forgiving spirit according to Matt. 18:21-35 we will live peaceably. (Read it.)

Perhaps that is referring more to our dealings to Christians, as Jesus said, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." There is a penalty attached if we do not have this forgiving spirit.

Of all the places for the display of the Christian virtues and graces, the home should come first. The Bible clearly defines the relationship of the members of the household. Husbands are to love and honor their wives (Eph. 5:25; I Pet. 3:7), wives are to be in subjection to their husbands and to be keepers at home. (Eph. 5:22; I Pet. 3:1; Titus 2:4-5.) Parents are to teach, train, provide for, nurture, control and love their children (Deut. 6:7; Prov. 22:6; II Cor. 12:14; Eph. 6:4; I Tim. 3:4.)

Children are to honor and obey their parents. (Eph.

6:1-3.)

We notice that some things are commanded outright as duties, while to the world in general we are to do good deeds and acts of kindness and favors according to our judgment, but for all we receive a reward.

I am especially interested in what our attitude should be toward those who employ us. Let us see what Paul has to say in regards to it. "Servants be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, not with eyeservice, as men pleasers, but as servants of Christ, doing the will of God from the heart; with good will doing service as to the Lord and not to men, knowing that whatsoever good thing any man doeth, the same shall receive of the Lord, whether he be bond or free." (Eph. 6:5-8.)

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ." (Col. 3:23-24.) Paul wrote to Titus to "exhort servants to be

obedient unto their own masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity (loyalty), that they may adorn the doctrine of God our Savior in all things."

Even though we are not considered so much as servants, we must be subject to those who employ us. Of course if they are not satisfactory we can change places, but while we are promised to them, we owe them our best of service. We are commanded to do all things heartily as unto the Lord, and how much easier to do the hard tasks when we think that we are doing them for Christ. There is a wonderful comfort in this thought. If they don't appreciate our efforts, we know the Lord does and has promised us a reward for any good thing we do and for our faithfulness. If we are required to do something against our convictions, of course we couldn't do it "heartily as unto the Lord." In such a case we should ask to be excused from doing it, or go where we can do all things as to the Lord, and not unto men.

We should not take the attitude that we will do just what is required of us and no more, but rather do little favors and extra things to please our mistress or master, for we are required to give satisfactory service. Most of them will appreciate it, but if they do not, we know the Lord remembers, and we will have the satisfaction of knowing we've done our best, and have a clear conscience toward God and man. When working by the hour let us be sure that we put in full time, and a little more, and not misuse the time which we owe to another. After all, our time is not our own but belongs to God and we must account to Him as to it's use.

Now we will consider the other side, and what our attitude should be toward those whom we employ. "And ye masters, do the same things unto them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with Him." (Eph. 6:9.)

"Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in

heaven." (Col. 4:1.) We should be willing to pay a fair and satisfactory price and not try to get by in paying the least that we can, for we are reminded that we also have a Master in heaven, who will reward us accordingly.

We are commanded to give of our substance and be merciful to those less fortunate than we. The poor we have always with us. "He that despiseth his neighbor sinneth, but he that hath mercy on the poor, happy is he." (Prov. 14:21.) "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." (Psa. 41:1.)

Jesus said unto the rich young ruler, "one thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross, and follow Me." (Mark 10:21.) Let us consider the attitude of Jesus, we notice all through His life He shewed compassion, pity and tenderness, to the poor, needy and afflicted, while He rebuked the self-righteous. In the early church the poor were provided for. Acts 11:

29-30 speaks of the disciples sending relief to the brethren in Judea. Paul also took offerings to the poor saints at Jerusalem. (Rom. 15:25-26; II Cor. 8:1-5.)

Elijah asked the poor widow to share her scanty supply, and as she did so, her supply was increased according to his promise from God. Perhaps we may not always have money to help the needy, but there are so many other ways in which we can help them and share with them God's goodness to us. According to Eph. 4:28 we are expected to have something to help the needy with. "Let him that stole, steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

How shall we act toward our neighbor? And who is our neighbor? "It is he who far or near, hath need of me." In answering this question for the lawyer, Jesus gave him the lesson of the good Samaritan, (Luke 10:29-37). Then He asks, "which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" The

lawyer answered, "He that shewed mercy on him." The second commandment in greatness is "love thy neighbor as thyself." "Love worketh no ill to his neighbor, therefore, love is the fulfilling of the law. (Rom. 13:10.) "Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another." (Eph. 4:25.)

Let us take Jesus as an example in attitude toward His enemies. Some of His last words portray a forgiving spirit toward those those who wanted to get rid of Him, "Father, forgive them for they know not what they do." Peter says of Him, "Who, when He was reviled, reviled not again, when He suffered He threatened not, but committed Himself to Him that judgeth righteously." (I Pet. 2:23.)

In the sermon on the mount (Matt. 5:44) Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Paul also commands in Rom. 12:20, "Therefore if thine

enemy hunger, feed him, if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head." Jesus did not ask us to do anything impossible, for we find His own example carried out, in the life of Stephen. In his dying hour he also had a forgiving spirit toward his enemies. "He kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." (Gal. 6:1.) Let us be considerate and deal kindly with the erring ones. We know that an understanding, and a heart to heart talk will win them quicker than a rebuke or scolding. In the spirit of meekness we can lead them to see the need of repentance and the great need of depending on Christ when temptations come. Let us put ourselves in their place, having the thought in mind, that if it were not for the help of God, we might be the erring one. Outside of Christ we have no strength to boast of, for Jesus said,

"Without Me ye can do nothing." After they are restored we should not rest with the feeling that they are secure, but keep continually praying God to give them strength to overcome lest they weaken again.

Sometimes after a soul has been saved in answer to prayer, we then cease praying for them. After they are a child of God they need our prayers to help them grow and develop and to become established, because then the devil tries to discourage them and get them to turn back.

"By this shall all men know that ye are my disciples, if ye have love one to another." (Jno. 14:35.) This verse clearly shows how we should feel toward Christians. If we manifest this spirit we will do all there is for their spiritual good. "Submitting yourselves one to another in the fear of God." (Eph. 5:21.) "Be ye kindly affectioned one to another with brotherly love, in honor preferring one another." (Rom. 12:10.) "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph.

4:32.) If we have the spirit of love we will be forgiving and kind. We will do what we can to help the brethren and sisters, temporally and spiritually. "If a brother or sister be naked, or destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?" (Jas. 2:15-16.) "Distributing to the necessity of saints given to hospitality." (Rom. 12:13.)

"Use hospitality one to another without grudging." (I Pet. 4:9.) Hospitality is an important factor in being kind to others. I surely have appreciated the hospitality and kindness shown in the different homes as I've gone from place to place, God alone can reward them for their goodness. "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I Jno. 3:17.)

Our attitude to others purely proves the extent of our love toward God. "For God is not unrighteous to

forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." (Heb. 6:10.) "Be not forgetful to entertain strangers, for thereby some have entertained angels un-awares." (Heb. 13:2.)

Our attitude toward others, includes practically the whole Christian life, and it is well for us to consider, for we can only render service to Christ through others. When Jesus shall come in His glory, and sit upon the throne, He shall say unto them on His right hand. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick, and ye visited me, I was in prison, and ye came unto me." Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, (or thirsty, etc.,) and ministered unto Thee?" "And the King shall answer and say unto them, verily, I say unto you,

inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

There are so many scriptures which speak of doing good deeds and acts of kindness that we hardly know where to stop. So let us keep our eyes open for every opportunity and "let us do good unto all men, especially unto them who are of the household of faith."

We want to also give a few incidents of the attitude of some others toward us, which has encouraged us along the way from time to time. So often, because of our attire, folks will inquire of our belief, and will commend us for it, or give us a good report of the life of some of our forefathers.

One day one of we girls wanted to get new shoes and spoke of having some foot trouble, the one who waited on us said, "We can't get new feet but we can get a new change of heart,

thank the Lord for that." While still there, another clerk inquired of our faith. These little things do encourage us and put new life into a tired day. Oftentimes when traveling, our contact with others makes the journey pleasant by conversing on spiritual things. Let us not fail to pass on encouraging and kind remarks when we can.

One day we were going down the street and heard the words of a hymn, "Lord lift me up and let me stand, by faith on heaven's table land. A higher plane than I have found. Lord plant my feet on higher ground." I thought how wonderful if we could hear these sacred hymns, now and then, along the way. What an inspiration it gives to press on to higher ground. What little it takes sometimes to change the whole day for us, and may we offer to others such things to make their day a happy one.

It takes so little to make us glad,
A smile or a friendly nod;
The clasp of a hand, a cheerful word

Seems to us like a smile from God.

It takes so little to make us sad,
A kind word left unspoken;
If we had only known my friend,

It would have saved some heart
that's broken.

It takes so little to be kind, my friend,
Help carry the crushing load;
For eyes that are washed dim with tears
can not see on life's dark road.

Some day when we gather on the glorious shore,
All meet in that happy land,
We'll know the meaning of our tears,
Up there we'll understand.

If I could choose my monument,
It would not be of marble or of stone;

Only these simple words of a broken hearted friend,
"She helped wipe away the tears
before she journeyed home."
Pasadena, Calif.

NEWS ITEMS

PLEASANT RIDGE

We, the Pleasant Ridge congregation met in our regular quarterly council May 14, 1938. Bro. Ahner opened the meeting by reading the 5th chapter of I Peter and led in prayer. After which Bro. D. W. Hostetler moderated the meeting.

All business that came before the meeting was disposed of in a peaceful way.

On Saturday, June 11th we expect to hold our spring love feast with all day meeting commencing

at 10 o'clock, and we extend a hearty invitation to all who can come and enjoy these services.

Mary Miller.

WAYNESBORO, PA.

The Waynesboro Dunkard Brethren held their spring love feast May 7th and 8th. The meeting was opened on Saturday morning by Bro. W. H. Demuth by reading the 124th Psalm and leading in prayer.

Our Elder, Bro. L. B. Flohr, delivered the morning sermon, using the 18th chapter of Luke.

Dinner was served in the church basement at the noon hour.

The afternoon sermon was delivered by Bro. Bernie Shriner from Littletown, Md. Bro. Shriner read Gal. 1. He gave us many good thoughts on Paul's writing to the Galatians. Paul learned the gospel not of men, but of God.

Followed by Bro. T. C. Ecker and Bro. A. B. Rice.

Bro. T. C. Ecker of Walnut Grove, Md., officiated at the communion service.

The ministers who were present were Bros. T. C. Ecker, A. B. Rice, Bernie Shriner, J. L. Myers, Lester Eckert, L. B. Flohr, W. H. Demuth.

Bro. A. B. Rice and L. B. Flohr remained over night with us and gave us good gospel messages on Sunday morning.

We met at our usual hour, 9:30 o'clock for Sunday school and 10:30 for preaching service. This service was opened by L. B. Flohr by reading the second Psalm.

Payer by Bro. William Eversole, Bro. A. B. Rice delivered the Sunday morning sermon reading Genesis 3. He based his subject

largely on the sixth verse, "Pleasant to the eyes."

We feel thankful and appreciate the messages that all these brethren brought to us, and wish to say that we welcome their coming as often as they have opportunity.

We are expecting to hold an all day harvest meeting Sunday, July 31st, to which we invite all our neighboring congregation to come.

We ask an interest in the prayers of the faithful in behalf of the work of the church.

Sister Mae Tharp, Cor.
R. 2, Waynesboro, Pa.

IN MEMORY OF BRO. ANDREW YONTZ

Our shepherd dear has left us,
'Tis sad to think about;
But God seen fit to call him
From this world to step out.

Into a life of sunshine
Where the sea is calm and still;
In the quiet of her harbor
Safely anchored through God's will.

He gave his life a sacrifice
To reach that distant goal;
And now is singing with the blest
In the sweet home of the soul.

His messages were simple,
So a child could understand;
Touching and full of warnings
To prepare for that better land.

Those encouraging words and smiles
Have healed many a broken heart;
And have been passed on to others
By choosing the better part.

His life like the setting sun
'Tis gone to shine on other shores;

He is not dead he only sleeps,
And has gone where love out-
pours.

He has left the ranks of duty,
With an influence sweet and
strong;
Which will linger in our memory
Till our life on earth is done.

No more will we see him entering,
No more will he be there;
In sweet communion kneeling
And a head bow'd down in prayer.

For our shepherd dear has left us,
And in peace has gone to God;
While his icy form is resting
In the graveyard neath the sod.
By the John Wallace Family,
Goshen, Ind.

THE HARVEST

L. Myrtle Miller

The harvest time has come again,
And as we reap the golden grain
Oh, may we give to God our praise
For bearing with our sinful ways.

In seedtime when the seeds were
sown

It could not yet be seen or known
How large a harvest there would be,
But sowers waited patiently.

By cultivating all we knew
And trying to keep weeds out too,
We hoping, trusting for the best,
Left unto God to do the rest.

We all are sowing seeds, you know,
As onward through this life we go;
Yes, sowing seeds of good or bad,
Producing joy or making sad.

The seeds of smiles, the seeds of
tears,

The seeds of hopes, the seeds of
fears,

The seeds of joy and peace and love,
The seeds of kindness from above.

What are the seeds we sow today,
As we proceed along our way?

Ah- are we sowing seeds of love—
The only seeds God can approve?

Another harvest soon will come
When God will call His people
home.

Selected, Mae Tharp.

AS UNTO HIM

Whatever you think, both in joy
and in woe,
Think nothing you would not like
Jesus to know.

Whatever you say, in a whisper or
clear,

Say nothing you would not like
Jesus to hear.

Whatever you read, through the
pages may allure,

Read nothing unless you are per-
fectly sure

Consternation would not be seen in
your look

If God should say solemnly, "Show
me that book!"

Whatever you write with haste or
with heed,

Write nothing you would not like
Jesus to read;

Whatever you sing, in the midst of
your glees,

Sing nothing that God's listening
ear could displease;

Wherever you go, never go where
you'd fear

God's question being asked you
"What doest thou here?"

Selected, Clara Reighard.

BEAUTY IN SIMPLICITY

Jennie Helm

One time as Jesus was teaching His disciples, perhaps walking through the fields or on some hillside, He called their attention to a lily blooming by the wayside and said, just look at this lily, how beautiful it is. Even King Solomon with all his costly and gorgeous apparel was not so beautifully clothed. The beauty of the lily was in its simplicity. It was just as it came from the hands of God. Beautiful because it was just as God made it. It had neither toiled nor spun, it had done nothing to mar that beauty.

We all admire beauty, but what is it? We read and hear much today in our magazines and at public meetings on how to make things beautiful. We are told how to beautify our homes, our fields, our bodies, etc.

Millions of dollars are being spent to make everything look beautiful. Is there any danger of marring that beauty by too gorgeous display? Here we learn the lesson Jesus taught that

beauty is in simplicity?

Much is being spent, especially among women, to make themselves beautiful. Beauty parlors are dotted all over our land. Vast sums of money are being spent for permanents, rouge, lip stick, all for the purpose to make one beautiful, but does it? Does it improve or mar the beauty that came from God?

If as much money, time and energy was used in beatifying the lives, how much more beautiful this world would be.

Then too, how much time and money is spent on clothing? Women over dress, under dress, ornament their bodies with jewelry and what not, ape to the fashions of men. We see them on our streets, in public parks, most anywhere in knickers, shorts, pants, anything to make them look mannish. But does it make them beautiful? How can any woman who bears the name of a Christian dress like a man when our Heavenly Father has said, "A woman should not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for whosoever doeth these

things are an abomination unto Jehovah." (Deut. 22:5.) Would it be possible dressed in that way, to praise God or lead a soul to Christ?

One of our missionaries one time said, how much good do you think a missionary dressed as a modern society girl can accomplish on the mission field? Picture a bobbed haired girl with knee skirts, low neck and bare arms, standing before an Indian audience, trying to teach the gospel of our Lord! Ridiculous, yes, almost blasphemous.

How much good do you think a modern dressed woman today could accomplish standing before her Sunday school class, with bobbed hair, permanent, rouge, lip stick, finger nail stain and bare arms and neck, trying to teach the commands of Jesus?

Some try to tell us when a style becomes custom it is no more sinful, but dear reader, remember customs do not change God's law.

Our church for 200 years has had an adopted style of dress that we might maintain modest dressing as taught in God's word. (I Tim. 2:9-10; I Pet. 2:3-4.)

Is our style of dress in harmony with its teaching? Does it help to maintain the simplicity taught by Jesus? Is there any thing about it to mar our personality, our Christian life in any way? If not then let us maintain it.

It is the only method known to carry out the gospel principle of simplicity in dress.

History repeats itself. Down through the ages as long as a church maintained a Christian style of dress they were a separate people from the world, but when they let go the methods the separation no longer existed. Throw off all restrictions in regard to dress and in a few years we will be swallowed up by the world.

Is it not more consistent for a Christian to adopt a Christian style of dress than the ever changing sinful fashion of the world? Our plain clothing is a challenge to live a life consistent with our dress. The world recognizes our style of dress as Christians. If what we say, where we go, what we do is not in harmony with our dress it will avail nothing. If our style of dress maintain the simple

life it can be nothing else but beautiful.

Let us show to this sin cursed world, that is bowing to all the immodest, indecent, costly dictates of the goddess of fashion, that we are not ashamed to bow to our Lord and obey His teaching on the simple life in dress. But thank God we have the opportunity to help maintain his blessed teachings.

Let us learn the lesson that Jesus taught that beauty is in simplicity. That we are beautiful only as we allow God to work in our lives. That "the ornament of a meek and quiet spirit is in the sight of God of great price."

R. 2, Ashland, Ohio.

SENTENCE SERMONS

Prayer: Set us apart, O Holy Father, from all distracting and degrading habits of thought which would in any way hinder the revelation of Thyself which Thou wouldst make to our world through us.—Wilbur V. Mallalieu.

The more humble a man is in himself, and the more

obedient toward God, the wiser he will be in all things, and the more shall his soul be at peace.—Thomas A. Kempis.

We are born for a higher destiny than earth.—Edward G. E. Lytton.

Make us eternal truths receive,
And practice all that we believe;
Give up Thyself that we may see
The Father and the Son by Thee.

—Charlemange.

We look not at the things which are seen; for the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let order our lives confess
The beauty of Thy peace.
John Greenleaf Whittier.

The longer I live the more highly do I estimate the Christian Sabbath, and the more grateful do I feel to-

ward those who impress its importance on the community.—Daniel Webster.

He is happiest, be he king or peasant, who finds peace at home.—Goethe.

ADULT SUNDAY SCHOOL LESSONS

July 3—I Cor. 10:1-33.
 July 10—I Cor. 11:1-34.
 July 17—I Cor. 12:1-31.
 July 24—I Cor. 13:1-13.
 July 31—I Cor. 14:1-40.
 Aug. 7—I Cor. 15:1-32.
 Aug. 14—I Cor. 15:33-58.
 Aug. 21—I Cor. 16:1-24.
 Aug. 28—II Cor. 1:1-24.
 Sept. 4—II Cor. 2:1-17.
 Sept. 11—II Cor. 3:1-18.
 Sept. 18—II Cor. 4:1-18.
 Sept. 25—II Cor. 5:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—Elijah Taken to Heaven. II Kings 2:1-11.
 July 10—Elisha Performs Miracles. II Kings 2:12-25.
 July 17—Elisha Restores a Boy to Life. II Kings 4:18-37.
 July 24—Naaman and the Little Maid. II Kings 5:1-14.
 July 31—Elisha's Heavenly Protectors. II Kings 6:8-23.
 Aug. 7—Israel Carried From Their Homes. II Kings 17:6-23.

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Aug. 14—Hezekiah Destroys Wick-
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 Aug. 21—God Answers Hezekiah's
 Prayer. II Kings 20:1-7.
 Aug. 28—The Lost Book Found. II
 Kings 22:1-13.
 Sept. 4—A Joyful Journey Home.
 Ezra 1:1-11.
 Sept. 11—Rebuilding God's Temple.
 Ezra 3:8-13.
 Sept. 18—Nehemiah's Concern For
 His Home Land and
 Brethren. Neh. 1:1-11.
 Sept. 25—Review.

BIBLE MONITOR

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July 1, 1938

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONFERENCE AFTERTHOUGHTS

We have again been permitted to enjoy the privileges, fellowship and association of another General Conference. The protecting hand of our Father in heaven has been over us giving us a safe journey and many pleasant experiences and we are at home in peace. For all these good things we pause with grateful hearts and offer due praise and thanksgiving to Him who has thus favored us. For the benefit of those of our readers who were not permitted to attend this meeting we pen these lines.

The accommodations of the Rhoads Grove campground were much improved since our conference there eight years ago and everybody seemed well pleased with the improvements.

The management of the grounds did their best to make our stay with them a pleasant one and we were well taken care of in every way.

Throughout the duration of the meeting the weather was ideal with the exception of several rather cool nights and mornings. With a little heat provided and plenty of cover at nights everybody seemed to fare well enough during the hours of low temperature.

Even though financial matters are not so good with many of our people at present, there was a right good attendance from a distance, and the various sessions were attended by quite a number from the surrounding community.

From the various discourses which we were permitted to hear we gathered many helpful thoughts

which we shall try to pass on to others as we have time and opportunity.

At the onset of the meeting we were solemnly reminded of the mission of the church of Christ in the world—the promulgation of His gospel, in order that all men might know the truth and have an opportunity to accept it, and through faith and obedience overcome the flesh and all the sinful follies of the world and live a victorious life in this world, thereby glorifying our Maker and God; “For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them.” (Eph. 2:10.)

Another speaker reminded us in connection with the thought of the mission of the church that the object of our labours individually and collectively should be fruit bearing and John 15 was cited as authority for this declaration. A number of vital thoughts were pointed out in this chapter. “Herein is my Father glorified, that ye bear much fruit; so shall ye be My disciples.” In order to be successful in fruit bearing we must present our bodies a living

sacrifice which is our reasonable service.

A very important matter in connection with this thought is the fact that we dare not depend alone on our own efforts for success. Jesus clearly reveals this in very plain language. “I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.” If we would have success in this matter then, there must be a continual looking to, and dependence upon Jesus our Lord who is able to give us the power to overcome temptations in our own life and ability to declare the message of the cross in such a way that it will convince men of the truth and convict them of sin.

In these few thoughts there is a challenge to us as individuals and as a church. Shall we meet it as men or will we close our eyes to it and make a disgraceful failure?

If we had received nothing else these few thoughts would have well repaid us for attending the services.

The matters of business

were discussed at length and fairly satisfactory disposal made of them, which should bring about greater harmony wherever the questions were causing dissatisfaction.

Now that our conference is over let us all put our shoulders to the wheel and see what can be accomplished till another year rolls around, keeping in mind the many valuable exhortations from God's word that have been given to us so that our efforts be not in vain.

DYING AT THE TOP

J. M. Danner

(Reprint from Dec. 1922..
Monitor.)

Having spent much of my childhood in forests or near by them, there was implanted within me, early an intense love of trees. This was especially true of the chestnut forest, which each autumn produced an immense harvest of chestnuts, but, alas, what has happened? Their former beauty and fruitage has all passed away, and why? You can now search these groves for

miles without finding a nut. The intelligent observer will notice that these giant fathers of the woods have contracted that deadly disease of the forest kingdom—blight. Slowly, but surely, one by one, these giants are attacked and their usefulness destroyed. But observe the first signs of its invasion are seen at the top, and the withering in the top creeps lower and lower and in the course of a few years acres and acres of valuable forests have become ruined, almost entirely worthless.

Simple as this illustration may seem, yet it has preached a profound sermon to me, whose moral is: Once decay sets in at the top, in a plant or individual institution, nation or church, there is no stemming its fatal downward course. This has been the sad experience of nations and churches in all ages in the history of the world.

A parallel to what has taken place among the giants of the wood, may be seen in our present day social, national and religious circles. Signs of decay have made their appearance at the top and its downward course is becoming more

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apparent each day, in and out of churches. This is by no means a new discovery. Others with clearer vision and keener judgment than mine, have forewarned and freely spoken of it long before this. When Mr. Alfred Wallace Co., discoverer, with Mr. Darwin, of the theory of evolution, was asked on his ninetieth birthday what progress the world had made during his long life he replied that modern social and religious circles,

instead of showing intellectual, moral and spiritual advance, have profoundly declined. Notwithstanding all our modern discoveries, inventions and superior advantages, we are far from being as good as our fathers were. We know more of science, but less of virtue. Look where we may, we see moral and social depravity. Spiritual and social diseases are rampant. Vice festers on the very surface of society, political corruption runs riot, and religious corruption is obvious. Those at the top are foremost in corruption. Those below follow the example that is set them, on high.

Our own Emerson, shortly before his death, strongly expressed his belief that progress in our day has not been keeping pace with our decline. With the increase of science, knowledge and prosperity, has come a decrease of New Testament righteousness. While we are acquiring new sciences, we are losing old virtues, while we are trying to gain material wealth, we are losing highly prized spiritual treasures. Our political, social, moral and religious deterioration has started at

the top, and is fast percolating through the lower strata.

Other men and women have spoken plainly along this line to show spiritual depravity raves at its worst in the upper strata. The higher the social position, the lower the morals. The greater the wealth, the greater the corruption. The viler the novel, the larger the number of its readers. Among the fashionable, the more scandalous the play, the surer its popularity among the socially select and elect. God, to them, has become a bugaboo to frighten children with, a superstition to keep the rabble in check. The Bible is classed with Grimm's Fairy tales. Sport has taken the place of worship. There is honor for the golf or dance instructor, for the ballet or movie star. Little or none for the preacher, especially if he is a true preacher of righteousness. Divorce, uncompromisingly forbidden, has become a common practice. The higher the social position, the more frequent marriage infidelity. Indulgence in intoxicating liquors and cigarettes, regarded by many of the former genera-

tion as a disgrace even to men, has become the favorite sport of the women of the smart set. "The painted woman" that was looked upon with horror and contempt in Biblical times, has made her appearance among our own sisters, and has become most frequently sought and courted by the world. Idleness, parasitism, self indulgence, extravagance, pleasure and fashions have rarely been as shockingly common as they are today among our so-called topmost of society, which has given sway to magnificent church houses, and worldliness to an astounding degree in our own fraternity. If, as has frequently happened before, corruption and decay at the top, constitute the beginning of an end, the end cannot be far distant, for the very elect of God is permitting itself to be deceived, as pointed out by the apostle.

One of the greatest causes of this decay is the lack of authority, which was the distinguishing characteristic of Christ's teaching. "He taught not as the Scribes and Pharisees, but as one having authority." This laxity is especially seen

in the protestant division of the professing church, and readily recognized in our recent conference decisions. Every man choose his psalm and every man practice his doctrine. The latest theological fad is, that in true religion, ther is no final authority. For the brethren to accept this doctrine, is to accept its execution. The only ground upon which the church has any right to appeal to men is, that it has been founded upon authority, no less an authority than the Bible, and nothing but the Bible, as the word of God, and with this, as its authority it has been given "The keys of the Kingdom." Protestantism, from which the Church of The Brethren sprung, was born out of Romanism. It came out as a protest that the church of Rome was seting itself up above, as the word of God, that the church was claiming the right to fall back upon the opinion of men.

Protestantism not only protested against Romanism as the perverter of the Bible, but as an ultimate denier of the Bible. Protestantism came forth with blazoned on its banners, "The Bible and nothing but

the Bible." On this it staked all its claims. It thundered in the ears of pope and prelate, church and conference, "Thus saith the Lord," as the end of all controversy. And men listened, as men will listen, to the voice of eternal authority. The church today is throwing away its authority. It is making a complete surrender, and for this reason it has lost, and is losing its power with the multitude. For when a church no longer speaks with authority, it ceases to have a right to speak at all.

"Pure and undefiled religion" is to the world, what sap is to a tree. When its sap no longer reaches the top, it will die and die completely. Civilization is dying because the church is failing. By restoring the latter to its New Testament position, we could easily restore the vitality of the former.

Ours is the duty. If we are not to prove ourselves base ingrates, unworthy descendants of worthy sires, we must keep unpolluted and sacred "The faith once delivered to the saints," at such a tremendous sacrifice. Amen.

East Berlin, Pa.

THE WORKS OF DARKNESS

J. H. Beer

Eph. 5:6-16

(V. 11) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Directions how to live here are very needful. We certainly come into contact with ungodly men, here we are taught to avoid such communion with them as would make us partakers in their evil deeds. Three truths are incidently mentioned: We must have no fellowship with them, neither at any time, nor in any manner, nor in any degree. They are works of darkness, and they deserve reproof. What is forbidden? Fellowship with the works of darkness.

This may be produced in several ways. By personally committing the sins so described, or in joining with others in bringing them about, and by teaching wrong doing, either by plain word or by inference, by tempting, by threat, request or persuasion, by compulsion, bribery or influence, by provoking,

through exciting anger, or discouragement, by neglecting to rebuke especially by parents and masters, misusing their office and allowing known evils in the family; by consenting, agreeing and cooperating, by smiling at an evil attempt, and in the end partaking in the spoil. (Churches in error come under this head.)

By committing sin, tolerating, concealing and making light of it, commending, countenancing, defending, and excusing the wrong done; and contending against those who would expose, denounce, and punish it. What is commanded? Reprove them; declare the wrong of it, and show your hatred thereof. Aim at proving the world guilty by your holy life and bold witness.

Convert—this is to be your continued aim with those about you. You are to reprove and win men from ways of evil.

Oh, that we had more honest and loving ways for reproof of evil. Why is it required and commanded of me? It is specifically my duty to be clear of other men's sins. (Eph. 5:1-5.) As

an imitator of God as a dear child, as one who is an heir of the kingdom of God, as one who has come out of darkness into his marvelous light, as one who bears fruit even of the spirit, which is in all goodness, righteousness and truth, as who would not be associated with that which is either shameful or foolish.

(V. 12-15) If our fellowship is with God we must quit the ways of darkness. That may come of the command when obeyed; if we could see no results yet our duty would be plain enough. We shall be clear of complicity with deeds of darkness. We shall glorify God by our separate life and walk and by the godly perseverance with which we adhere to it we may establish others in holy non-conformity to the world. (Isa. 40:31.) They that wait upon the Lord shall renew their strength, they shall run and not be weary, they shall walk and not faint.

Denton, Md.

Jesus loves everybody, as though each one were everybody, and there were no one else to share it.—Frank W. Warne.

TRIALS

Life, no matter in what aspect it as been presented before us, when we come to the reality, is full of pitfalls and entanglements, into which our unwary feet often stumble. Day after day, as we watch the different vicissitudes of life, we are reminded of the frailty of human hopes and aspirations. As the leaves of the tree, once flourishing, once verdant, lose their vitality and finally waste away, so it is with our desires and anticipations.

In youth we look forward; the future appears calm and tranquil; as we approach manhood and womanhood life changes its appearance and becomes tempestuous and rough, as the ocean changes before the advancing storm. In the changes of real life joy and grief are never far apart. In the same street a wedding party returns from church, and a funeral train leaves from the adjacent house. Gladness and sighs brighten and dim the mirror of daily life. Tears and laughter are twins born. Like two children sleeping in one cradle,

when one wakes and stirs the other wakes also.

Be not dismayed at the trials of life; they are sent for your good. God knows what keys in the human soul to touch in order to draw out its sweetest and most perfect harmonies. These may be the strains of sadness and sorrow as well as the loftier notes of joy and gladness. Think not that uninterrupted joy is good. The sunshine lies upon the mountain top all day, and lingers there latest and longest at eventide. Yet is the valley green and fertile, while the peak is barren and unfruitful.

Trials come in a thousand different forms, and as many avenues are open to their approach. They come with the warm throbbing of our youthful lives, keep pace with the measured tread of manhood's noon, and depart not from the descending footsteps of decrepitude and age. We may not hope to be entirely free from either disciplinary trials or the fiery darts of the enemy until we are through with life's burdens. Men may be so old that ambition has no charm, pleasures may pale on the senses, but they are

never too old to experience trials.

Life all sunshine without shade, all happiness without sorrow, all pleasure without pain, were not life at all—at least not human life. Take the life of the happiest. It is a tangled yarn. It is made up of joy and sorrows, and the joys are all the sweeter because of the sorrows. Even death itself makes life more loving; it binds us more closely together while living. The severe trials and hazardous enterprises of life call into exercise the latent faculties of the soul of man. They are for the purpose of putting his manhood to the test, and rouse in him strength, hardihood, and valor. They may be hard to take, though they strengthen the soul. Tonics are always bitter.

Heaven, in its mercy, has placed the fountain of wisdom in the hidden and concealed depths of the soul, that the children of misfortune might seek and find in its healthful waters the antidote and cordial of their cares and calamities. Knowledge and sorrow are blended together, and as closely and inseparably so as ignorance and folly, and

for reasons equally as salutary and just. Such is the established course of nature; such is her best and wisest law. When she leads us from what is frivolous and vain in the land of darkness, and brings us to the impressive and true in the land of light, the first act she performs is to remove the scales from our eyes that we may see and weep. We must first learn to mourn and feel before we can know and think. And the deeper we shall go into the depths below the higher shall we ascend into the heights above.

Man is like a sword in a shop window. Men that look upon the perfect blade do not dream of the process by which it was completed. Man is a sword, daily life is the workshop, and God is the artificer, and the trials and sorrows of life the very things that fashion the man. We should remember when borne down by trials that they are sent to us only for our instructions. Out of suffering have emerged the strongest souls, the most massive characters are seamed with cares, martyrs have put on their coronation robes glittering with fire,

and through tears many caught their first glimpse of heaven.

If misfortune comes be patient, and he will soon stalk out again, for he can not bear cheerful company. Do not think you are fated to be miserable, because you are disappointed in your expectation and baffled in your pursuits. Do not declare that God has forsaken you when your way is hedged about with thorns, when trials and troubles meet you on every side no man's life is free from struggles and mortifications, not even the happiest; but every one may build up his own happiness by seeking mental pleasures, and thus making himself independent of outward fortune.

The greatest misfortune of all is not to be able to bear misfortune. Not to feel misfortune is not the part of a mortal; but not to bear it is not becoming in a man. Calamity never leaves us where it finds us; it either softens or hardens the heart of its victim.

The simplest and most obvious use of sorrow is to remind us of God. It would seem that a certain shock is needed to bring us in con-

tact with reality. We are not conscious of breathing till obstruction makes it felt. So we are not conscious of the mighty craving of our half divine humanity, we are not aware of God within us, till some chasm yawns which must be filled, or till the rending asunder of our affections brings us to a consciousness of our need.

God says to the fruit tree bloom and bear, and to the human heart bear and bloom. The soul's great blooming is the flower of suffering, as the sun converts clouds into a glorious drapery, firing them with gorgeous hues, draping the whole horizon with its glorious costume, and writing victory along their front, so sometimes a radiant heart lets forth its hopes upon its sorrows, and troubles that trooped to appall seem to crowd around as a triumphant procession following the steps of a victor.

Selected, Ada Whitman,
West Millgrove, Ohio.

JESUS AND DIVORCE

Mark 10:1-12

Upon the purity and

wholesomeness of the home depends the health and vigor of human society. To this law the age of Jesus was no exception. And the leaders of the Jewish community were thoroughly awake to the situation and much concern in the problem. It was one of the most important questions under discussion among them. Jesus could not have avoided expressing his mind upon it, if he had wished to do so.

In their discussion of it the rabbis were divided into two groups. Some insisted on a very rigid adherence to the letter of the Deuteronomic law; others believed in the relaxation of the letter, but had no real appreciation of the spirit and intention of it. The liberal view was the more prevalent, and because it failed to conserve the inner value of the law, it had led to the practical adoption of the doctrine that the home is a mere convenience and nothing more.

Jesus was challenged to define His position on the matter. Was the common practice of easy divorce right? Those who propounded the question

thought it was. The Deuteronomic law contained a prescription which plainly permitted divorce on various grounds. "Moses suffered to write a bill of divorcement and put (the woman) away."

After bringing these facts into view by His question, Jesus called their attention to the fact that the Deuteronomic prescription quoted by them was simply a provision for the practical application of the principle underlying and not of the essence of the law. He appealed from the prescription to the principle itself. And He found the principle in its clearest and most fundamental form in the creation of mankind and not in Moses or the Deuteronomic law. The prescription was given "for the hardness of their hearts." But "from the beginning of the creation" it was not so. Male and female made He them.

In other words the institution of marriage which constitutes the home is rooted in the very nature of man as God designed it should be. And that being the case the marriage relation is indissoluble. It is not a mere argument be-

tween the parties immediately concerned, but a covenant made in the presence of God. Whatever disrupts it is an offense against the invisible third party.

Scholars agree today in regarding this utterance of Jesus as genuine and as allowing no exception to the prohibition of divorce. What appears as such in Matthew's version of the words of Jesus is believed to be a gloss by a later hand because of the extreme severity of Jesus' view.

Sel. Jennie Helm,
R. 2, Ashland, Ohio.

THREE SCORE YEARS AND TEN

C. E. Hunter

"The days of our years are three score years and ten: and if by reason of strength they be foreshore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Psalms 90:10.)

It is only a matter of history to find that our church was established here in America something like two hundred and twenty-nine years ago—three score

years and ten—man's allotted space of milestones on the pathway of life, but not so with an institution such as the church. It will be carrying on many years after you and I are gone.

Statistics show that in all lands a very small percentage of the human family lives to be seventy; and few business firms, associations or organizations in existence when our church was organized here in America are existing today, not only have they ceased to exist, but they have long since faded from memory.

You and I might, in looking over history recall some of the many problems encountered and solved as the church gained strength, these forward steps could never have been made without "workers and stickers" and the Spirit of God working with man and through man.

The idealism of our founders was real; their enthusiasm neither passive nor static, as pioneers they had serious evils to correct and it was their duty to do something about it. They assumed that other people felt as they did after being enlightened in the ways of

truth, and as every man unconsciously measures all people in his own half bushel, and every slap in the face was an invitation to press on with their plans and their aims with increasing vigor. Therefore they could never be accused of lack of perseverance and faith in God.

Your church is a composite of the ideals, determination, intelligence and the driving power of all its members. Therein lies the important difference between the individual whose strength is waning at three score and ten and the church which goes on and on and is just getting into its stride, the church will be growing in strength and wisdom long after the individuals who make up its membership today have joined the ones of yesterday in eternity.

Our active workers recognize this fact and have suggested that we should build a closer friendship between members and their families, and to improve and increase the general knowledge and understanding of the church's policies, and to enlist wholehearted support in carrying them through to success.

The fulfillment of such plans means work, and unless there is a substantial interest in each organization, that work will fall upon the limited few.

Unfortunately, we have fine members who seem to be under the impression that their personal efforts are not needed, this is wrong, nothing will take the place of active personal interest which will supply the driving power of the church or any other organization.

I hope that this will impress each and every one of us to ask ourselves what will be our contribution to the church and Sunday school in membership drive for the remaining part of this year, with God's help and the Holy Spirit guiding that we will use our influence to build up our church and Sunday school, is my prayer.

Kansas City, Mo.

A MONSTER IS HERE

J. S. Hartzler

We want to keep out of politics. "My kingdom is not of this world." "Your citizenship is in heaven."

(R. V.) "Not of the world even as I am not of the world." These and many other scriptures show us our place in the kingdom of God, and it is very proper that we should consider them. They have had an effect, but it was not always in the right direction. These references are not intended to make us inactive. We are apt to forget that we are to be "ambassadors for Christ;" that we are to "earnestly contend for the faith;" that we are to be "living epistles;" to "cry aloud and spare not." Measuring up to these, there will be a ring to our conversation and life that will show clearly where we stand. Passiveness is a prevailing sin which we consider but little today.

Strong drink is again here, supported by our government. The bootlegger was to be a thing of the past, but he is not. The old corner saloon was never to make its appearance again, and possibly will not. Why should it? The stuff can be gotten now with many of the objectionable things out of the way. The very names, saloon, bar-tender, etc., were considered of low

degree, but today those that the world calls "refined society," can sit down to a nice, clean table—not in a saloon—but in a fine restaurant and get their drinks with little or no questioning. A young man and his lady friend are out rather late. Before going home, they want something to eat. He orders a mild drink which is brought to their table. She, and probably he too, feel conscience pricking them a little; but both must be "gallant," and since there can be no harm in one glass, they drink. O, the deception! The 60,000 who filled drunkards graves each year in the United States alone in "Old saloon days," started the downward road with "only one glass." In those days comparatively few women drank, but now girls as well as boys will be trapped by present methods and laws. Will there be less drunkards in years to come than there were when liquor was handed out over the bar under the protection of the law? Verily, no. The number of recruits will have to be vastly greater, but the liquor element need have no alarm. The fine eating places with fine appearing

young lady table waiters, and the general refinement which the liquor element is trying to associate with the "social glass"—these and a number of kindred things will deceive more people than that element was in any position to do before prohibition days.

Whence will these recruits come? Will they come from the city slums? Will they be the sons and daughters of drunkards, who have the habit planted into them even before they were born? Yes, a comparatively small per cent will come from these, but the large majority of such children have seen the effects that liquor has had on their parents and will avoid it as they would a snake. The recruits will be sought from the better homes. These boys and girls—remember, I said, girls also—usually pride themselves that they are master of themselves and can quit when they want to, which only increases their danger. These young people have never learned enough about self-restraint to actually know their weakness. These things make them better prospects, and the liquor

element will use their tactics more effectively. Verily, the recruits will come from the better homes. Your boy and girl are not safe.

Let us take another look at the young couple at the restaurant table. They have had their first glass, in a week or less the act is repeated. Conscience says less this time, and they felt good over it. They do not know it, but they have taken two steps on the downward road. So slowly, but so surely they are headed for "everlasting shame and contempt." Here many turn away from the soul-damning stuff, and become total abstainers, but a vastly greater number go on down the decline with ever increasing rapidity. They are fast becoming the recruits for the ranks of the departed drunkards.

What can be done to check this tide? entering into politics will not help, and even if it had the semblance of doing some good, it is against our principles. What, O, what can the church of today do in this matter? The very least that should be done is to institute a campaign of

scientific and Biblical education. There will not be so much danger if people are properly taught, but they must know. "My people are destroyed for lack of knowledge." For such a campaign some one would have to spend considerable time in getting information. Analysis after analysis would need to be made. We dare not depend on the analysis of others. This analysis needs to be made not simply when it comes from the distillers, but just before it goes to the consumer, for it was not an uncommon thing for liquor to be increased to double the amount between the time that it left the factory and the time when it was handed out over the bar. The parts added were legion, and ranged all along the line from water to the rank-est of poison. You say, "Not so much danger of that as things are handled now!" Since when has the liquor element reformed? Scientific knowledge needs to be given, and then sealed with what the Bible has to say about it. You say, "But we have pure food laws." Never expect the liquor element to obey the laws—pure food, or any

other—when they stand in the way of their financial success.

That is not all. We need to have the scientific knowledge of the effects of these poisons on the coats of the stomach, the effect upon the heart action, the effects on the condition of the blood, etc. Many a man has been very sick, yet might have been cured had not doctors been compelled to waste too much precious time in getting liquor out of the system, and by that time the disease had gone beyond medical skill.

The time is past when a few Bible quotations mixed with a lot of talk which the boys knows is based on hearsay, and in all probability is not true to science. We must know our subject, the Bible teaching on the question, and a wide scientific knowledge on its effect. Will the church arise to save her boys and girls and others which she can touch, or will she save a few more paltry dollars needed for this and lose her girls and boys and disgraced with the thought that they ave gone down to drunkards' graves, lost, lost, lost?—Gospel Herald.

Elkhart, Ind.

NEWS ITEMS

NEFFSVILLE, PA.

We, the Northern Lancaster county Dunkard Brethren, held our love feast at Lititz on Sunday, May 15th, an all day meeting, with good attendance. The ministers throughout the day were Elder J. L. Myers, Elder T. C. Ecker, Elder A. B. Rice; ministers, Bernie Shreiner, Paul Smith, Oscar Matthias and Abram Gibble. Elder A. B. Rice officiated.

The first of May one young sister was baptized.

We thank the brethern and sisters from other congregations for attending our love feast and invite them all to come back again.

Susanna B. Johns.

OBITUARY

J. PAUL MILLER

Son of Elder Jacob and Annie (Leer) Miller, was born on February 5, 1901, and died at his home near Allen, Cumberland county, Pa., on May 10, 1938, aged 37 years, 3 months and 5 days.

On April 8, 1922 he was united in marriage to Alta Williamson, who survives him, also three sons, Edward, Clair and Gladding, two sons, Richard and Laverne, preceded him to the spirit world. Also

four brothers survive, Henry of Mechanicsburg; John, Long Branch, N. J.; Chas. of Dillsburg, and David of Mechanicsburg, Pa.

Bro. Miller was a member of the Dunkard Brethren church in Mechanicsburg since the organization, also served as deacon.

He had a streptococcus infection of the heart which confined him to his bed for five weeks, during that time he was anointed and was ready to go home if it was the Lord's will. Funeral services were conducted by Bros. B. F. Lebo and O. L. Strayer in the Allen Church of God, near Mt. Zion cemetery, where he was laid to rest beside his boys. Text 1 Cor. 15:54-55.

"Silent thoughts bring many a
tear

For one we loved and cherished
here;

God took him home, it was his will,
But in our hearts he liveth still."

B. F. Lebo,
Carlisle, Pa.

SPENCER A. REED

Spencer A. Reed, 64, of Indian Valley, Va., died at his home on May 15, 1938, after a brief illness. He had been a member of the Church of The Brethren for a number of years, and when the Dunkard church was organized at Carthage, Va., he with his wife, noting the pride steadily coming into the church soon after the organization of the Dunkard church, desiring to walk closer with their Lord, and became members of the Carthage Dunkard church.

Survivors are Mrs. Ella Dueanny and Mrs. Delia Akers of Richmond;

Miss Bonnie Reed, Willis, Willie Reed of Willis; and Amos L. Reed, Hanover, Va. His wife, Mrs. Laura B. Duncan Reed, a son, Norman, and an infant preceded him in death. Three brothers: George Reed, Willis, Va., Fleming Reed, of Kentucky; Isaac Reed of Carthage, Va., and one sister, Mrs. Lillie Akers of Somers, Va., also survive.

Funeral services were conducted at the White Rock Church of The Brethren by Elder Harry Reed and A. N. Hylton. Interment was in the Duncan cemetery.

Hayes Reed.

WAR

War is hell, no matter what,
The fire within that makes it hot!
Masters, by their devious ways
Light the red, destructive blaze.

Talk of God and righteousness,
What are they in this distress?
Talk about the soldier's fame;
Talk about the glory game.

Tell us it is good to die,
That a flag may float on high,
Tell us lofty sentiments
Grow from blood and pestilence.

Tell us corpses strewn around
Change the soil to hallowed ground;
Tell us burning houses light
Straying patriots towards the right.

Tell us there is cause for cheer,
In the women's bitter tears;
Tell us starving children wail
Only when their armies fail.

Tell us how great victories bless
The widows and the fatherless;
Tell us that the men who died
Are the country's joy and pride.

Tell us—What you please to tell,
The simple truth is war is hell.

FOR A LITTLE BIT OF KINDNESS**Mrs. E. O. Viers Palmetta**

For a little bit of kindness,
 For a little word of cheer;
 There are hearts around us break-
 ing,
 There are lives so lone and drear.
 There are those who live in dark-
 ness,
 Daily walking by our side;
 Let us do them deeds of kindness,
 Scatter sunshine far and wide.

Let us go to those in sorrow,
 Cheer them in their hour of woe;
 Let us help the weak and weary
 Bear their burdens as they go.

The kind words that we have
 spoken,
 We may never know their weight;
 'Til we reach the heavenly portals
 And pass through the pearly
 gates.

So let's scatter deeds of kindness,
 Allong life's journey here;
 Little words of love and gladness,
 Little words of hope and cheer.
 Selected by Ethel Beck.

OTHERS**C. D. Meigs**

Lord, help me live from day to day
 In such a self-forgetful way
 That even when I kneel to pray,
 My prayer shall be for others.

Help me in all the work I do
 To ever be sincere and true;
 And know that all I'd do for you,
 Must needs be done for others.

Let "self" be crucified and slain
 And buried deep, and all in vain
 May efforts be to raise again,
 Unless to live for others.

And when my work on earth is done
 And my new work in heaven's
 begun,
 While thinking still of others.

Others, Lord, yes, others,
 Let this my motto be;
 Help me to live for others,
 That I may live like Thee.
 Selected by Ethel Beck.

MODERN DRESS

"I will therefore . . . that
 women adorn themselves in
 modest apparel." (I Tim.
 2:8-9.)

We can see the reason-
 ableness of having the
 horseless carriage, wireless
 telegraphy and some other
 "lesses," but when we have
 poked under our observa-
 tion the "dressless" woman,
 we beg leave for protesta-
 tion. We can see but little
 reason and less decency dis-
 played in some of the
 modern apparel of women.

A few decades ago it was
 a display of dress, now it is
 a display of women. We
 leave it to others to say
 whether these styles origi-
 nate in Paris or Perdition.
 While there may be decent
 women who attire their per-

son more or less "a la mode," no self-respecting lady will consciously adorn herself suggestively.

The extent of the dress malady is no less appalling than its nature, considering the audacity with which its hopeless victims parade themselves. Our city streets are panoramic circuses, in which one beholds a confused, intermingling mass of varicolored "butterflies," a scene of nude chests and arms, loud hosiery, plumage, painted faces and other "attractions" and on this "scene" the "curtain" never falls.

Worst of all the house of God is not immune from this scourge of fashion. Women whose dress would ill become a lady nowadays pose as Christians and take active part in "church work." The attractiveness of the choir to the masculine part of the congregation is not always the vocal display. Of course the devil has no objections to these things. His counterfeit church work must continue and human dupes are essential.

Are there any women among holiness people who are guilty of dress indecency? We leave the re-

sponse to the observer. The apostle believed in "modest apparel" for Christian women. One's dress is largely the badge of character and a teller of one's moral status. The tramp is chiefly known by his habiliments, and likewise the society parasite. Christians must adorn themselves as "becometh the gospel."

If ever the world was in need of men and women of common sense and courage, it is now in this formal, compromising age in which we live. Assuredly real Christians, "the salt of the earth" are those who refuse to conform to the "world" either ecclesiastically, or in attire, or otherwise; rather living as befits those who have washed their robes and made them white in the blood of the Lamb.—Sel.

Heph, Faith Missionary Association, Tabor, Iowa.

SUNSET

Vernie Diehl

It was beautiful beyond description, for it was one of God's paintings; it was grand, splendid and fascinating, for it was as if a touch of God's finger; it

was soft, mellow and soothing, for God had blown His breath across the sky.

There are many, many beautiful sunsets, but this one I cannot and do not wish to erase from my memory. I have never seen one so beautiful. I brought my chair, watched and meditated until it was gone. This sunset reminded me that there is a sunset for everyone.

Just as the sun rises and sets, so each life begins and there must be a setting. Just as we spend our life thus will the sunset be beautiful or ugly.

It takes clouds for a beautiful sunset, so with our trials and temptations, if overcome, make a beautiful sunset. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17.)

In this sunset a very bright star appeared, just twinkling and twinkling. This brought to mind the sunset of a godly old person. As it were a beautiful color here representing some good deed, another over farther, representing obedience to God's commands, another

some helpful word or prayer, and so on. And the star, of how bright that life will be in the glory world.

I know some old folks now just waiting for the sunset and the entrance into the glory world where they will shine on and on.

At the sunset of the world, the righteous shall shine as the sun in the kingdom of their Father. (Matt. 13:43.)

The sunset of a godly life will never fade away. Dan. 12:3 says, "They that turn many to righteousness shall shine as the stars forever and ever."

May we live such a life that our sunset will be beautiful.

(Rev. 22:14) "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Nokesville, Va.

CHOICE

C. R. Gehr

Very much can be said on this subject as to the different kinds of choice.

First let us look into the

pleasure of choosing the best in life. As young folks we see a vision of the life we would like to enjoy, we work to that end and so reach the height of our enthusiasm.

When our minds are in readiness to make a choice of religion, we ought to go to the scripture and find the way the leaders taught, in the day in which the scriptures were written. And if we are honest toward God, toward other people and with ourselves, we cannot but agree on the way in which the scripture teaches.

We might think Jesus had chosen the twelve disciples because they were His favorites among all the other people of the land, but no, Jesus chooses someone who is busy wanting to work for others. Perhaps Jesus saw in these twelve a greater use more capable for His service.

Why did Jesus choose Peter, James and John to go with Him up on the mount to the transfiguration? Because they were His favorites? No, perhaps Jesus saw in them that they would be more capable in His service if they had more of his private experience

with the Father.

For after Jesus was to be taken away, the disciples were to carry on the work Jesus left them to do. Then is this scripture true? (Luke 8:18) "For whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have." We see how Peter was so filled with the wisdom and knowledge and still how much more was given him when he preached on the day of Pentecost. Surely his wisdom was only from above.

Then we look at Judas Iscariot, he was one that Jesus chose at the beginning also. Judas did not have anything in the beginning, but in the end he lost that which he seemed to have, a love for Jesus.

As a Sunday school teacher, Willie, Johnnie and James may be very bright, yet the teacher loves Ruth, Martha and Susie just as much even though they are not nearly so bright.

If we were saved only by choice there would not be many people saved, if God chose the ones he loved best, but God is no respecter of persons. Jesus died and

arose to give life and liberty to as many as would make Him their choice.

There are two kinds of spirits and a lot of different kinds of religious beliefs. But while we are choosing let us choose the plain old "Gospel way."

We might wonder why we are in the world. God created Adam and Eve in the garden of Eden to do a certain work, also we are placed in this world for a certain purpose. And since we are here we meet with two influences, a good and an evil. Men are inclined to drift with the influential world, while the ones who have stepped out for the purpose in mind, might overtake those who are drifting and point them to the Lamb of God.

Can parents advise children to make a good choice? Parents who live by the rules of the word can give sound advice to their children. While they are young teach them the story of Jesus, His birth, His boyhood and the examples He used in His teaching, His love for mankind, the reward for the ones who have remained faithful to the

choice they have made.
Minbury, Iowa.

SPIRITUAL MURDER

Whosoever is angry with his brother without a cause shall be in danger of the judgment. (Matt. 5:22.) For one to be angry with his brother without a cause, under the gospel is equal to murder under the law. The severest penalty of the law was annexed to the crime of murder. Under the gospel, one who is angry with his brother without a cause is in danger of a similar judgment, because it is murder. (Compare I John 3:15.)

Under the law the crime of murder could be known and judged as soon as it was committed, but spiritual murder—brotherly hatred—cannot be certainly known and judged by men; yet God will not let this crime go unpunished. (Compare Rom. 2:16; Heb. 4:12-13; Rev. 2:23.)

Consecration is not wrapping one's self in a holy web in the sanctuary, it is going into the world and using every power for God's glory.—Henry Ward Beecher.

Do all the good you can,
by all the means you can, in
all the ways you can, in all
the places you can, at all the
times you can, to all the
people you can, as long as
you can.—John Wesley.

ADULT SUNDAY SCHOOL LESSONS

July 3—I Cor. 10:1-33.
July 10—I Cor. 11:1-34.
July 17—I Cor. 12:1-31.
July 24—I Cor. 13:1-13.
July 31—I Cor. 14:1-40.
Aug. 7—I Cor. 15:1-32.
Aug. 14—I Cor. 15:33-58.
Aug. 21—I Cor. 16:1-24.
Aug. 28—II Cor. 1:1-24.
Sept. 4—II Cor. 2:1-17.
Sept. 11—II Cor. 3:1-18.
Sept. 18—II Cor. 4:1-18.
Sept. 25—II Cor. 5:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—Elijah Taken to Heaven.
II Kings 2:1-11.
July 10—Elisha Performs Miracles.
II Kings 2:12-25.
July 17—Elisha Restores a Boy to
Life. II Kings 4:18-37.
July 24—Naaman and the Little
Maid. II Kings 5:1-14.
July 31—Elisha's Heavenly Protec-
tors. II Kings 6:8-23.
Aug. 7—Israel Carried From Their
Homes. II Kings 17:6-23.

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Kings 22:1-13.
Sept. 4—A Joyful Journey Home.
Ezra 1:1-11.
Sept. 11—Rebuilding God's Temple.
Ezra 3:8-13.
Sept. 18—Nehemiah's Concern For
His Home Land and
Brethren. Neh. 1:1-11.
Sept. 25—Review.

BIBLE MONITOR

Vol. XVI

July 15, 1938

No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LABOURING ON

There is no time for idleness nor inactivity in the life of Christian people. We dare not be at ease in Zion. The church should ever be actively engaged in the great work which the Master has assigned it; the saving of fallen humanity. His command to his church is, Go—Teach—Baptize—Observe, unto the end—occupy till I come. To fulfill our mission faithfully it is certain much effort will be required, all the effort that we can put forth in living, preaching and teaching the gospel, and then we will be but unprofitable servants.

When we meet in our General Conference and discuss the various problems and difficulties confronting us from time to time, we are reminded of the fact that it

requires great effort to accomplish results that are in harmony with scriptural teachings. The road to a higher plane of living leads uphill. It takes labor on the part of an individual to live a victorious Christian life; it takes labour to keep the church pure and unspotted from the world; it takes labour to keep inviolate the commandments, statutes and ordinances of the church of the living God, but all these things must be done if we would win the crown of life eternal and convince men that there is a reality to the religion of Jesus Christ.

It is interesting to note the method used by the apostle Paul in his effort to fulfill his mission. In the first chapter of his message to the Colossian brethren he reveals some valuable teaching along this line. He in-

forms the Colossians that the riches of the glory of the mystery of godliness among the Gentiles is "Christ in you," the hope of glory. We understand from this that Paul in his labours was trying to get Christ into the hearts and lives of the people. Indeed, this is what the Church should have in mind in all of its various labours, to get Christ into the people and keep him there. When Christ is enthroned in the hearts and lives of a people, God is revered, feared, worshipped and glorified, and in such a state men attain the highest possible plane of life in this world. But it is no easy matter to get Christ into the hearts of people, so it requires labour on our part. With all the love, mercy and power that Jesus manifested in his sojourn in this world he could not win his way into the lives of any great number of his fellowmen. Somehow there was and still is, an aversion on the part of the human family toward the Lord and Savior Jesus Christ their only hope in this world or the one to come.

Notice how Paul proceeded in his efforts. "Whom

we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labour, striving according to his working, which worketh in me mightily." (Col. 1:28-29.) In order to get Christ into the people, Paul preached Christ. He did it with zeal and earnestness. He preached Christ as the Son of God and the redeemer of the world and the gospel of Christ the "power of God unto salvation" to all men. He warned men of judgment and punishment to come upon all who failed to accept the Christ and taught men with care and wisdom the way of godliness in detail. It was in this way that he laboured for perfection in Christ Jesus in his own life and the life of his fellowmen. No doubt his success in this work was largely due to the fact that he was fully consecrated himself to Christ. In speaking of this he declared that the workings of Christ "worketh in me mightily."

Surely we can profit by the record that is left us here. As we go out in our efforts in the church let us

exercise wisdom, lay our all on the altar of service and labour with zeal and earnestness to get Christ into the lives of our fellow-men through his gospel of truth and prove to men the saving power of Christ's gospel by evidencing it in our own lives. To this end let us labor on till our Lord shall come.

CALVARY

J. H. Beer

Luke 35:31-38

This was the name given to a slight elevation north of the ancient city of Jerusalem, perhaps a half mile distance from the temple, the spot is within the modern city. It was here the blood of Jesus was shed, and which cleanseth us from all sin.

When they came to a place called Calvary, there they crucified Him. My brethren, have you ever been to Calvary? They crucified Jesus there, are you crucified with Christ? (Gal. 2:20-21) "I am crucified with Christ, nevertheless I live; yet not I but

Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." (V. 21) "I do not frustrate the grace of God; for if righteousness came by the law then is Christ dead in vain." (Christ or nothing.)

(John 14:13) "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." No man can be saved without Jesus Christ. There is no way to God unless you come through Jesus Christ, it is Jesus Christ or nothing.

There comes Judas leading the devil's crowd, the church gang; don't forget Jesus was crucified through the influence of church members whose sins he rebuked. Jesus said the one that I kiss, that is Jesus. Look at the snake, at his sanctimonious countenance. He said, hail Master, and kissed Him. Jesus said, Judas, betrayest thou the Son of Man with a kiss? and they staggered back. Whom seek ye? We are looking for Jesus of Nazareth. All right, I am He. They staggered again and as

BIBLE MONITOR

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Judas led them on they rushed up and seized Jesus Christ.

When starting for Calvary they put a cross on his back, when He gave way under the weight they laid it upon Simon of Cyrene. A greater burden was never laid on the back of any man than when Simon bore the Master's cross. In my imagination I see them drive the nails through his hands and his feet, and I hear the thud as the cross drops into

the hole and they lift Him between heaven and earth. The disciples followed Him to the garden but forsake Him at the cross. How many will go with Jesus all the way? Some are willing to die for Him, but there is another set who will forsake Him. Jesus said, Father forgive them for they know not what they do. As he hung upon the cross He cried, I thirst. They dipped a sponge in gall and vinegar and put it on a reed and put it to His lips. Then Jesus cried, "My God, why hast Thou forsaken Me." There He hung feeling the burden of your guilt, you lovers of pleasure, you procrastinator, you libertine, you blasphemer, Jesus cried alone and gave up the ghost. What was this all for? To keep you out of hell. Then tell me why you are indifferent.

(I Cor. 2:2) "For I determined not to know anything among you save Jesus Christ and Him crucified." (Gal. 6:14) "But God forbid that I should glory, save in the cross of one Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." (Gal. 5:24) "And they that are Christ's have crucified the

flesh with the affections
and lusts.

Denton, Md.

FORWARD

D. K. Marks

And the Lord said unto Moses, wherefore criest thou unto Me? Speak unto the children of Israel that they go forward. (Ex. 14:15.) These are the words that were spoken to Moses when the children of Israel were encamped along the Red Sea, thick wilderness beside them and ahead of them, and the Egyptian army in the rear, they saw no way of escape, they were expecting to be killed or carried back into Egypt in bondage. God said to Moses, lift up thy rod, stretch out thine hand over the sea and divide it, the children of Israel shall go on dry ground through the midst of the sea. Moses and the people obeyed, they went forward across the sea, they were saved from their enemies while the Egyptians were drowned in the sea.

Moses led them on through the wilderness till they came to Mount Sinai,

there they received the ten commandments and the law, later they came to the border land of Canaan. Twelve men were sent out as spies to view the land and to bring some fruit and see the strength and height of the inhabitants. The spies went, and after 40 days they returned with their report, they all said it is a good land flowing with milk and honey. They brought a wonderful large cluster of grapes, pomegranates and figs with them. Ten reported the cities walled, all the people are stronger than we are, there are giants living there; we looked like grasshoppers in their sight, the people were frightened, they wept, they said let us make a captain and return into Egypt.

Caleb and Joshua said let us go up at once and possess the land, we are well able to overcome it, their defense is departed from them, the Lord is with us. The congregation said stone them with stones and not willing to go forward they went back to wander 40 long years in the wilderness.

All of the people above 20 years of age that came out of Egypt died in the wilder-

ness except Caleb and Joshua. Moses, their leader died also. Then God called Joshua and said, arise, go forward across this Jordan river, thou and all this people, be strong and of good courage, this book of the law shall not depart out of thy mouth but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous and then thou shalt have good success. (Josh. 1:8.)

Reading the life and work of Joshua we see that his work was a success from the day he became the leader of the Israelites until his death. The aim of his life was loving and obeying God, always pressing forward.

Many problems and difficulties could be solved in our age if men would work in the way faithful prophets and apostles laboured.

When Jesus was born in this world sin and wickedness was found everywhere even among His chosen people. Finally Jesus began to preach and teach men to repent, be baptized and obey the gospel, He went forward with the work, men

and women accepted His plan of salvation in large numbers. Scribes and Pharisees became alarmed, they planned how they might destroy him, finally they nailed Him on the cross, He was buried, they thought the work of Jesus had come to an end. The grave could not hold Jesus, He came to His apostles and disciples and taught them again about His great saving plan of salvation, He opened their spiritual eyes that they understood the scripture better than they ever did before. Before He ascended into heaven, He commanded them what to do, read Matt. 28:19-20.

We turn to the book of Acts and read about the obedience of the disciples. We see their work increase and went forward in their day, a wonderful, precious blessing to the people living in that generation. Let us take a brief look with a prayerful heart and mind at the condition of the world today, especially in our home country, we see and hear that sin and wickedness has spread out in every part of the country and cities. We find that the whole gospel of Jesus Christ

has not spread out everywhere.

What is hindering? We are living in a land of free religious liberty, the laws of our country punish gross sin and crime, we are living under the same promise as the apostles: "Lo, I am with you always, even unto the end of the world." Who is holding the reins? Someone may unconsciously draw the brakes. What will be the fate of the future generations?

May we resolve to go to God and His word for help and guidance at all times in all our problems, may we say with the Psalmist, "Deal bountifully with thy servant that I may live, and keep thy word. Open thou mine eyes that I may behold wondrous things out of thy law."

R. 3, York, Pa.

The borrower is servant to the lender. Prov. 22:7.

He that is soon angry dealeth foolishly. Prov. 14:17.

Withdraw thy foot from thy neighbor's house lest he be weary of thee, and so hate thee. Prov. 25:17.

WHAT SHALL WE DO?

C. W. O'Brien

In consideration of the evils to come upon the earth, how shall we, as followers of Christ, relate ourselves to these things. We can see that the finger of God has clearly pointed out the very situation as it is today, and also marked out the future of the coming struggle between capital and labor.

By a careful study of this revelation so graciously given us, we can see the end of the struggle. I believe very clearly we see before us a struggle to death. The organized forces of capital and labor will never be reconciled, the oppression by the wealthy of the world, will increase, and the resistance of the laboring classes will be more determined and violent until finally summoned to the battle of that great day of God Almighty. (Rev. 16:14.)

The prophet Daniel was instructed as to the situation at the present stage of the world's history: The wicked shall do wickedly and none of the wicked

shall understand, but the wise shall understand. (Dan. 12:10.)

Those who are living as in the days of Noah, buried in their own personal affairs without a knowledge of God or His word, cannot understand these events. They can not see the pit of ruin that is before them. They cannot see the trouble coming, but out of it they who are on the side of the oppressed hope to bring in an age of tranquility in which wrongs shall be righted and the bounties of God in the earth receive an even distribution among all classes, but God's word says this is not to be. The wicked will continue to do wickedly. The cry of the oppressed will come up before God as a memorial until the affairs of this world are cut short in righteousness and then Christ will come and bring in His reign of justice and mercy and love as proclaimed by the angels to the shepherds of Bethlehem "Glory to God in the highest and on earth peace, good will toward men." (Luke 2:14.)

While there is but little prospect in this world any more of peace under man's

ruling, we should look forward to a righteous government. Oh, if we could climb up the steeps of time, up above the dark war clouds, and see beyond earth's scenes of strife and blood the restitution of all things foretold by God's ancient prophets, the overthrow of wickedness, the earth made new, the kingdom of God established and righteousness, justice, truth and peace as eternal inhabitants of that bright realm, Oh would we not cry out, come Lord Jesus and come quickly.

Antioch, W. Va.

NEWS ITEMS

SWALLOW FALLS, MD.

We are pleased to have the consent of Bro. B. F. Lebo of Mechanicsburg, Pa., to be our evangelist for a series of meetings beginning July 31, closing August 14th with a love feast August 13th.

All are heartily invited to attend these services. Come worship with us. We very much appreciate the presence of the brethren and sisters of other congregations. Don't forget the date.

Pray for us that the Lord's work might prosper at this place.

Ruth Snyder, Cor.

GOSHEN, IND.

We, the Goshen congregation met in regular quarterly council Saturday afternoon, June 18th with our Elder B. E. Kessler, presiding. Hymns were sung after which Bro. Kesler read and commented on II Cor. 13, followed by prayer.

Our Harvest meeting is to be held on the fourth Sunday of August (the 28th), an all day meeting.

The date for our love feast is October 15th.

Seeing the need of help in the ministry and a deacon for some time and being the desire of the church we proceeded in this work with Bro. D. W. Hostetler being present, he and Bro. Kesler proceeded in this most sacred work.

Bro. Hostetler read I Tim. 3, which produces qualifications for those who are set apart to preach the gospel, he very forcibly presented and commented on these truths. Bro. J. A. Miller then led in special prayer after which the votes were cast and resulted in ordaining Bro. Roy Swihart and Bro. George Replogle to the ministry, and Bro. Floyd Swihart was chosen as a deacon. May God add His blessings on these brethren and their wives as helpers in this noble calling and may the prayers of the brotherhood rest upon these young men in His work.

Bro. Harry Gunderman and family of Virginia were with us, he led in the closing prayer, thus ending a sacred, solemn service, yet rejoicing to have some to fill the ranks that have been broken and may they "In all their ways acknowledge Him who then will direct their paths."

There has been and is yet much sickness in our congregation this spring. We trust this condition will soon take a turn for the better. Our attendance has kept up splendidly with the exception of a few services.

We solicit your prayers.

Mrs. Sarah E. Yontz,
R. 2, Topeka, Ind.

ASTORIA DUNKARD BRETHREN

We, the Astoria Dunkard Brethren, met in members meeting May 29, 1938, at 1 p. m. Meeting was opened by singing hymn No. 210 after which our elder, A. H. Lind, gave some very enlightening remarks, though he is physically blind. Then Bro. H. R. Dickey lead us in an earnest, fervent prayer.

After the reading of the first six verses of Rom. 12 and a short talk by Eld. Lind on the same, the business was disposed of in a very brotherly way.

The annual visit was extended to all those present and all members of the congregation that weren't present will be visited soon by our Elder, Bro. Dickey, and Bro. W. S. Reed.

Three trustees were elected, namely, Bro. Dickey to serve three years, Bro. W. S. Reed two years, and Bro. O. P. Harmon one year. Church officers for next year were also elected.

The meeting was closed by singing hymn No. 451 and prayer by Bro. W. S. Reed.

We hope that all will hold us at the throne of Grace and especially our aged Elder, is our prayer.

Kyle Reed, Church Clerk.

NOTICE

The Midway church is planning a two weeks series of meetings beginning August 28th with Bro. Howard Dickey of Illinois, preaching for us. Following this on September 10, beginning at 2 o'clock will be our love feast. To all these meetings we heartily invite any who can, come and worship with us.

Ralph K. Frantz, Cor.
Peru, Ind.

WEST FULTON

The West Fulton church enjoyed a fine meeting on May 21st and 22nd. Bro. Dan Koch and Bro. D. W. Hostetler brought us messages on Saturday. Bro. Ira Butts officiated at the service.

Sunday school opened at 10 a. m. on Sunday morning. Bro. Clyde Miller opened the meeting after Sunday school. Bro. J. Flory then brought us a message. We all feel that we were brought a little closer to the Master.

There are only a few who gather here to worship. Pray for us that we may be faithful to the end.

Orpha Beck.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular quarterly council June 5th. The meeting was opened in the usual way with Bro. Kooner reading I Thess. 5 and leading in the opening prayer.

Our Elder, Bro. Beery, was not

present so Bro. Peter Lorenz had charge of the meeting.

There was not much business but all was done in a peaceful manner. Our love feast will be October 1st. We invite all who can to be with us.

We desire the prayers of all God's people so th work at this place may prosper.

Iona Lantz.

NOTICE

We expect to reprint the mailing list shortly and would appreciate having all subscriptions paid up to date. Look at the date on the label of your Monitor and if your time has expired please renew at once.

Along in the fall of the year we usually run a little short of manuscript for printing. This is to remind our contributors of the necessity of keeping the material coming at all times.

Since Conference our labours have been so heavy that much of our desk work has been neglected. Please bear with us until we can get it taken care of. Your letters and such matters are appreciated and we will reply and take care of the matters that need to be mailed as soon as possible.

—Editor.

THE CHILDREN UP IN HEAVEN

"And the streets of the city shall be full of boys and girls playing in the streets thereof." (Zech. 8:5)

"Oh, what do you think the angels say?"

Oh, why do they weep for their dear

Waynesboro, Pa.

MARY ELLEN KEYS

Her children include Dallas Keys of Mt. Rose, Mich., Emory Keys, near Portage; Viola Logal, Jersey City; Virgie Keys at home. Her

sisters are Mrs. Ada Neier and Mrs. G. H. Williams, Findlay, Ohio; brother: John Weller, Beaver Dam. Two children preceded her in death.

May we be submissive to Thy will.

Funeral services were conducted by Bro. Abe Miller and Bro. Ira Butts Friday at 2 p. m.

Orpha Beck.

THE SECOND COMING OF CHRIST

D. M. Click

One could hardly conceive of a more impressive object lesson than that given the apostles on the Mount of Olives, at the ascension of Jesus. We are told in Luke 24:50-53, and Acts 1:9-12, that He led His trusted few out as far as Bethany, on the eastern slope of the mount, and there, in broad daylight, was seen to ascend into heaven, a cloud receiving Him out of their sight. Two celestial beings standing by said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

One could wish no finer

evidence in support of the doctrine of the return of the Master to the earth. For those who witnessed the scene, and heard the declaration of the two angels, it was a lesson never to be forgotten, and one that proved an encouragement to them to their dying day. They came from the mount feeling that, at His own appointed time, their Master would return to the earth, and wherever they went they preached this part of the gospel, and exhorted the believers to "comfort one another with these words." (I Thess. 4:18)

The prophecy relating to the second coming of Christ may be traced back to the time of Enoch, before the flood, for in Jude 14 we read: "And Enoch also, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousands of His saints." Jesus also foretold His coming. Read these words from Matt. 25:31, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall he sit upon the throne of His glory."

Time and again He confirms this statement, and

especially so in John 14:3, where we read, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." But no lesson went home to the hearts of the apostles like the one given on the Mount of Olives. They not only believed that Jesus would return to the earth, but they wrote like men who believed that doctrine.

Peter, who was present, saw the ascension, and heard what the two angels said, just a little later declared, in one of his addresses, referring to the presence of the Lord, "And He shall send Jesus Christ, which before was preached unto you; who the heavens must receive until the time of restitution of all things." (Acts 3:20-21.) More than thirty years afterwards he wrote: "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Pet. 3:10.)

Paul was not present

when the angels spoke of the return of the Master, but he, too, became an earnest believer in the doctrine, and makes a number of references to it in his writings. We present but one quotation from him, and in this we have him speaking fully: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:15-17.)

No language employed by the apostle could more thoroughly have committed him to the doctrine we are presenting in this essay. There is no explaining it away. It is a straight forward statement, to the effect that Jesus will one of these days descend from heaven. As He was seen to go into heaven, so He will

return in like manner. In fact, the prevailing opinion among the disciples was the early appearance of their Lord and Master. However, "of the day and the hour of His coming knoweth no man."

But when He does appear, He will come on the clouds of heaven, accompanied by the angels, and every eye shall behold Him.

Jesus in speaking of the events preceding His second coming said, and upon the earth distress of nations, with perplexity. These words of our Lord describes briefly and accurately what is now existing, and he indicated this would precede His appearance in a cloud with power and great glory. (Luke 21:27.)

BETRAYAL AND DENIAL

Vernie Diehl

"He is despised and rejected of men; a man of sorrow, and acquainted with grief.' (Is. 53:3.) Jesus was at Bethany at the time the arrangements were made for the eating of the preparation supper. He

was crucified during the passover season, by divine appointment, it was to take place at this time so as to be more public, and so that all Israel, who came from far and near might witness it. They were preparing for a great feast and at the same time the leaders were plotting to put Jesus to death.

He had fed thousands and thousands out on the hillside, but he desired to eat this solemn supper with His own, secluded and privately. "As they sat and did eat—" Jesus made the announcement that one of those present should betray Him. All but one received this with surprise and "Began to be sorrowful." They did not say like folks today, "It is you causing the trouble, if you would just keep quiet and let us alone, there would be no trouble," but they began to say, "Is it I," each took it home to himself. Matthew tells us Judas at last questioned, "Is it I?" He probably did this to try and cover his crime from the other disciples. Jesus answered the "Is it I?" question thus, "It is one of the twelve that dippeth with Me in the dish."

Is it possible today that

some identified with the church, holding sacred office and setting at the Lord's table may be found betraying their Lord? Some folks may dance, play cards, curse, drink beer, puff on cigarettes, visit the bathing beach, then as soon as an opportunity presents itself they will put on the Christian garb (sometimes), be a leader, teach Sunday school, preach, even sit at the Lord's table. How like Judas trying to cover up sin.

Jesus' betrayer at that supper was a professed follower, an unsaved man. The grossest present day betrayal of Jesus comes from those who profess, but do not possess Jesus. Judas was an officer, trusted with the treasurership. What a warning he is for the present day. Let each and everyone ask, "Am I a Judas?"

People who are not of God are not going to be lovers of God, nor are they going to conduct themselves in a Godly way. If people are not of God, they certainly are not going to treat us in the same Christian way in which we are treated by the people who are filled

with the Spirit of God. "Woe be unto the hypocrite."

Judas went immediately out. O, such a dark, dark night—he went out into a night that knows no morning, an eternal night, the blackness of it all.

After Jesus had given them the example of feet washing, the supper, and the communion, they sang a hymn and went out. What calmness—He knew perfectly well what was to take place, on His way to the cross as a sacrifice that sinners might be saved. Can anyone say he was merely a good man? Ah, He looked beyond the cross to the resurrection and the coming glory, and in the hope of them, sang for joy in the midst of sorrow and gloom. What a comfort to the Christian. We wonder sometimes how we can bear the burden. Let's look beyond to the resurrection and the heavenly home.,

Jesus, in His sorrow, did not forget the disciples. He warned them of what was to come. All should be offended because of Him that night. Peter spoke right up, "If I should die I will not deny thee," likewise said they all. "All the

disciples forsook Him and fled." (Matt. 26:56.)

Self confidence will bring pride and boasting—pride is of the devil and goes before a fall. We are never so greatly in danger of falling as when we feel and think there is no danger. "Let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.)

Nokesville, Va.

BIBLE DOCTRINE

Robert Myers

The Godhead consists of three parts or persons, namely: God, the Father; Christ, the Son; and the Holy Ghost.

God is the creator of all things that are in existence, the Father of man, and is all-powerful and everywhere present. (Gen. 1:1; Mal. 2:10; Eph. 3:9; John 1:3; Matt. 19:26; Psalms 139:7-12.)

Jesus Christ was begotten of the Father, born of a virgin, and was with God from the beginning, and sent to earth to die for men's sins and save that portion of mankind who

would believe on Him and accept His terms of salvation. (John 3:16; 1:29; 17:24; Matt. 1:18, 20:23; Romans 3:24-25; I Timothy 2:5-6.)

The Holy Spirit works between God and man, is the comforter, and guides man to do that which is right. John 15:16-17; 16:13; Acts 13:2; Romans 8:26.)

These three persons of the Godhead, the Father, Son and Holy Spirit, are distinctly separate, but have one purpose. (Matt. 3:16-17, 28:19; John 10:30, 14:10, 17:21; II Cor. 13:14.)

We believe man was created by God and made a responsible being as recorded in Genesis.

Man was created pure and undefiled and "Prone to sin as the sparks fly upward" and soon made some very great mistakes. The serpent, the most subtle of all beasts of the field deceived Eve by telling her that the day she would eat of the fruit that God forbid them to eat, her eyes would be opened and she should see as a god. This fruit looked pleasant to her and she took of it and ate it and gave some to her husband and he ate it. Immediately

they became conscious and ashamed of their nakedness and made themselves aprons of fig leaves. God came in the Garden and questioned them about the fruit they ate, and Adam said "Eve gave it to me and I ate; and Eve said the serpent beguiled me and I ate."

God cursed them and told them they would live in sorrow until they returned to the dust from whence they came, and sent them from the garden to till the ground from whence they were taken.

Several thousand years passed and man became so wicked and sinful that God offered him an opportunity to purify and clean himself and avoid eternal punishment, by believing on and serving and living for His Son whom He sent into the world in the form of a human babe. (John 3:16; 6:54; Luke 5:32.)

If man does not accept Christ he will be doomed to eternal punishment in hell. (Matt. 10:28, 23:33; Luke 16:23-24; Rev. 21:8.)

Christ and the apostles plainly state that there are only two ways or places to go, and only one way to reach heaven and that is to

deny ourselves and take up our cross and follow Christ. (Mark 16:16; Jas. 1:21; II Tim. 3:15.)

Now we will see what is the gospel taught by Christ, by Him and through the apostles. Paul says in II Tim. 3:16, "All scripture is given by inspiration of God," so the apostles' teachings have as much authority as those taught directly by Christ.

Peru, Ind.

ALCOHOL

I am the greatest criminal in history. I have killed more than have fallen in all the wars of the world. I have turned men into brutes. I have made millions of homes unhappy. I have turned many ambitious youth into hopeless parasites. I make the downward path for countless millions; I destroy the weak and weaken the strong; I make the wise man a fool, and trample the fool in his folly. I ensnare the innocent; the abandoned wife knows me, the hungry children know me; the parents whose child has bowed their grey heads in sorrow

know me. I have ruined
millions and am trying to
ruin millions more, I am
Alcohol.

Stay, mortal, stay; nor heedless thus
Thy sure destruction seal;
Within that cup there lurks a curse,
Which all who drink shall feel.
Disease and death, forever nigh,
Stand ready at the door,
And eager wait to hear the cry
Of "give me one glass more."

Stay, mortal, stay, repent, return,
Reflect upon thy fate;
The poisonous draught indignant
spurn,
Spurn, spurn it ere too late,
Oh, fly the alehouse's horrid din,
Nor linger at the door,
Lest thou perchance, should sip
again,

The treacherous "one glass more."
Selected, Hayes Reed.

GO WORK IN MY VINEYARD

"Go work in my vineyard," there's
plenty to do,
The harvest is great and the
laborers are few;
There's weeding and fencing, and
clearing of roots,
And plowing and sowing, and
gathering the fruits.
There are foxes to take, there are
wolves to destroy,
All ages and ranks I can fully em-
ploy.
I've sheep to be tended, and lambs
to be fed,
The lost must be gathered, the
weary ones led.

"Go work in my vineyard," I claim
thee as mine,

With blood did I buy thee, and all
that is thine;
Thy time and thy talents, thy
loftiest powers,
Thy warmest affection, they sun-
niest hours.
I willingly yield my kingdom for
thee,
The song of archangels to hang on
the tree;
In pain and temptation, in anguish
and shame,
I paid thy full ransom; my pur-
chase to claim.

"Go work in my vineyard," oh,
work while 'tis day,
The bright hours of sunshine are
hastening away;
And night's gloomy shadows are
gathering fast,
Then the time for our labor shall
ever be past.
Begin in the morning, and toil all
the day,
Thy strength I'll supply and thy
wages I'll pay;
And blessed, thrice blessed the
diligent few,
Who finish the labor I've given
them to do.

Matt. 21:28.

THE SAVING GOSPEL

H. M. Barkdoll

Oh, may I speak a word for Jesus,
For soon His face I'll see;
I am to be His witness
To save both you and me.

Let not one of us fail Him,
Carefully trust Him every day,
And pass an invitation
To those we pass each day.

We find some faint-hearted
 They need some cheering words;
 A tender voice of sympathy,
 May help draw them to the Lord.

It is the only gospel
 That will ever set them free,
 It points them to a Savior
 Who has died on Calvary.

Go tell it out rejoicing,
 That all can hear and know
 That Jesus died to save them
 Because He loved them so.

Now won't you come to Jesus?
 He'll cleanse you from your sins;
 Now He is knocking at your heart
 Come, now let the Savior in.

He will help you bear your burden,
 And your sorrows he will share;
 Your load will be lighter
 While you talk to him in prayer.

NOT LOST, BUT GONE BEFORE

Jer. 22:10.

Say, why should friendship grieve
 for those

Who safe arrive on Canaan's
 shore?

Released from all their hurtful foes
 They are not lost, but gone before.

How many painful days on earth
 Their fainting spirits numbered
 o'er;

Now they enjoy a heavenly birth,
 They are not lost, but gone before.

Dear is the spot where Christians
 sleep

And sweet the strains which
 angels pour;

O, why should we in anguish weep?
 They are not lost, but gone before.

On Jordan's bank whene'er we come
 And head the swelling waters
 roar;

Jesus, coveys us safely home,
 To friends not lost, but gone be-
 fore.

—Selected.

THE PRAYER OF ONE GROWING OLD

Be with me, Lord! My home is
 growing still,

As one by one the guests go out
 the door;

And they who helped me once to do
 thy will

Behold and praise thee on the
 heavenly shore.

Uphold my strength! My task is
 not yet done,

Nor let me at my labor cease to
 sing;

But from the rising to the setting
 sun

Each faithful hour do service to
 my King.

Show me thy light. Let not my
 wearied eyes

Miss the fresh glory of the pass-
 ing day;

But keep the light of morn—the
 sweet surprise

Of each new blessing that attends
 my way.

And, for the crowning grace! O
 Lord, renew

The best of gifts thy best of saints
 have had;

And the great joy of Christ my
 heart endue,

In heaven with thee my heart
 shall e'er be glad!

NEW TESTAMENT BOOKS IN VERSES

Matthew, Mark, Luke and John,
The Holy Gospel wrote,
Describing how the Savior died—
His life and all He taught.

In Acts we see the power of God
Displayed in every place;
And Paul in Romans teaches us
How man is saved by grace.

The apostle in Corinthians,
Instructs, exhorts, reproves;
Glatians that faith in Christ
Which God so dearly loves.

Ephesians and Phillippians tell
What Christians ought to be;
Colossians bids us live for God
And vast eternity.

In Thessalonians we are taught
To wait for Christ from heaven;
In Timothy and Titus too,
A bishop's rule is given.

Philemon shows a Christian's love
Which only Christians know;
Hebrew reveals the gospel's plan
Pre-figured by the law.

James teaches without holiness
Faith is but vain and dead;
And Peter points the narrow way
In which the saints were led.

In three epistles John breathes
forth
The love that dwells within;
And Jude gives solemn warning
Of punishment for sin.

The Revelations prophesies
Of that tremendous day
When Christ—and Christ alone—
shall be

The trembling sinners stay.
Selected, Lizzie Hummer.

MY OLD SONG

H. M. Barkdoll

Years have come and passed away,
My lockes have turned to gray;
Golden ringlets once so fair,
Time has changed to silvery hair.

Yes I am nearer the river side,
Soon I'll launch upon the tide;
Soon my boat with noiseless oar
Safe will pass to brighter shore.

Oh those words with magic power
Take me back to childhood bower;
To that cot beside the sea,
Where I knelt at mother's knee.

But that mother, she has gone,
Calm and sleeps beneath the stone;
While I wander here alone,
Sighing for a brighter home.

Soon I'll be among the blest,
Where the weary are at rest;
Soon I'll tread the golden shore
Singing praises ever more.

Now my boat is on the stream,
I can see the water gleam;
Soon I'll be where angels roam
Dear old harp I'm going home.
Glendora, Calif.

SILVER LINING

When days are dark and dreary
And life seems all in vain,
Still there is a silver lining
To the clouds above the rain.
Our troubles always come to us
Not single but in crowds,
Yet there is a silver lining
To the very blackest clouds.

When our sorrows seem the deepest
And everything goes wrong,

When every bit of happiness
Has taken wing and flown;
When we think that life's a failure
And our friends seem very few,
If we only look for it
There's a bright spot shining
through.

When our hearts are sad and weary
And we think to face our doom,
When the world seems dark and
dreary

Filled with naught but darkest
gloom,
When we feel that God's forgotten
us,

And we even cease to pray,
If we gaze beyond the darkness
We will see the suns bright ray.

When our path seems steep and
rugged

And our burden hard to bear,
When it seems to us most useless
To lift our voice in prayer;

Oh there is a silver lining,
We'll not look for it in vain
When the shower has passed over
We will see it shine again.

Selected, Mary W. Ernest.

SWEETER THAN LIFE

Alfred L. Sewell

O sweeter than life is the will of my
God,

Whatever that will may be;
He knoweth full well as I never can
tell,

The things that are best for me.

Though the way seems dark and the
storm may rage,

And earthly comforts flee;

I never give up a thing for Him,
But He gives ten-fold to me

Ten-fold? Aye, an hundred, the
Word hath said,
And life everlasting besides;
And well do I know that the word is
sure,

For to seal it His Son hath died.
I never suffered a stroke for Him,
But into my bosom came
A thousand-fold of the life divine,
And joys that no tongue can
name.

Whom He loves He chastens and
purifies,

And cleanses from soil and sin;
In His own good way, the kingdom
of day

He shows me and beckons me in.

And shall I complain of the loving
way,

Though through sorrow His hand
may lead?

Though dark be the valley, I hear
His voice say,

"I know and supply thy need."

I'll love Him and serve Him, and
lean on His Word,

And trust where I cannot see;
For I know to the throne in the
kingdom of heaven

His love is leading me.

Oh, holy Christ, elder brother and
friend,

Send the Spirit to keep me still;
That I may listen and understand,
To know, and do Thy will.

Selected, Ethel Beck.

Love God with all your soul and
strength,

With all your heart and mind;
And love your neighbor as yourself,
Be faithful, just and kind.

Finally, be ye all of one mind,
having compassion one of another,

love as brethren, be pitiful, be courteous. (I Pet. 3:8.)

MY GIFTS

I cannot speak, but I can pray. I cannot evangelize, but I can testify. I cannot teach, but I can give. Something is given me, shall I fail to use it because it is not everything? Read I Cor. 12.

MY EDIFYING

I am not so unwise but I have some wisdom that will help others. I am not so weak but there is someone whom I can strengthen. My life is not so ruinous but that there is some life I can build up, and I shall best build up my own life if I seek ever to build up the lives of other men.

Read 1 Cor. 14.

TEN TRUTHS

The devil would rather start a church fuss any time than to sell a barrel of whisky.

Many of the sins that shine the brightest will kill the quickest.

A key that unlocks heaven ought to fit any church door on earth.

If angels had to live with some men there would probably be more fallen ones.

If money could buy salvation, gold would always be at a premium.

People are scarce who think that the people in the next house have religion enough.

It is not what we do but what we love that decides our fate.

The Christian home is one of the greatest foes the devil has on earth.

It is remarkable how wet the rain is on a Sunday morning.

The unholy trinity: the world, the flesh and the devil.

Selected, Clara Reighard.

SENTENCE SERMONS

Little things are little things, but faithfulness in little things is something great.—St. Augustine.

If you see a fault in others, think of two of your own, and do not add a third one by your hasty judgment.—Flamner.

If Christians like their Lord
will be,
All men will lose their
doubts and see
How real is Christianity.
Marianne Faringham.

Consecration is not wrap-
ping one's self in a holy web
in the sanctuary, it is going
into the world and using
every power for God's glory.

All we, like sheep, have
gone astray; we have turned
every one to his own way;
and the Lord hath laid on
him the iniquity of us all.

Come to this God ye weep-
ers, for he weeps;
Come to him, ye who suffer,
for he cures;
Come to him, ye who fear;
he pity keeps;
Come to him, ye who pass,
for he endures.
—Victor Hugo.

The longer I live the more
highly do I estimate the
Christian Sabbath, and the
more grateful do I feel to-
wards those who impress its
importance on the com-
munity.—Webster.

We grow in the Christian
life by getting knowledge
of the word of God and by

discarding evil thoughts and
practices. Lay aside all
malice, all guile, all
evil speaking, hypocrisies
and envies that ye may
grow. I Pet. 2:1.

You and I must so live
that our lives shall most
count for those who have
need of us. Christian men
and women must be free to
serve souls. Thus alone can
we escape slavery by setting
our brothers free.—Kipling.

Everything that thou re-
provest in another thou
must most carefully avoid in
thyself.—Cicero.

A large portion of the
misery in the world is turn-
ed into joy when our actions
bring happiness to others.
God has linked happiness
with duty, health with toil,
and spiritual power with
willing service.

Blessed is he that con-
sidereth the poor; the Lord
will deliver him in time of
trouble. The Lord will pre-
serve him, and keep him
alive; and he shall be blessed
upon the earth, and thou
wilt not deliver him unto the
will of his enemies. Psal.
41:1-2.

God knows best what is best for me
 All through time and eternity;
 In my Father's house is goodly store
 Of all I can ever need and more.
 In Him I rest, for I know that He
 Always gives what is best for me.

—Marian Nancy Clark.
 Selected, Ethel Beck.

ADULT SUNDAY SCHOOL LESSONS

July 3—I Cor. 10:1-33.
 July 10—I Cor. 11:1-34.
 July 17—I Cor. 12:1-31.
 July 24—I Cor. 13:1-13.
 July 31—I Cor. 14:1-40.
 Aug. 7—I Cor. 15:1-32.
 Aug. 14—I Cor. 15:33-58.
 Aug. 21—I Cor. 16:1-24.
 Aug. 28—II Cor. 1:1-24.
 Sept. 4—II Cor. 2:1-17.
 Sept. 11—II Cor. 3:1-18.
 Sept. 18—II Cor. 4:1-18.
 Sept. 25—II Cor. 5:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—Elijah Taken to Heaven.
 II Kings 2:1-11.
 July 10—Elisha Performs Miracles.
 II Kings 2:12-25.
 July 17—Elisha Restores a Boy to
 Life. II Kings 4:18-37.
 July 24—Naaman and the Little
 Maid. II Kings 5:1-14.
 July 31—Elisha's Heavenly Protec-
 tors. II Kings 6:8-23.
 Aug. 7—Israel Carried From Their
 Homes. II Kings 17:6-23.

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 Kings 22:1-13.
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 Ezra 3:8-13.
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 Brethren. Neh. 1:1-11.
 Sept. 25—Review.

BIBLE MONITOR

Vol. XVI

August 1, 1938

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SATAN'S HINDRANCES

Our labors in the service of the Christ are not without opposition. The history of the church from the beginning until now reveals a continual struggle with the forces of evil both within and without. In view of this fact and the prophecies in the gospel pertaining to the last days we can expect this opposition to our efforts to continue. In fact, it appears as if it would require a greater struggle to maintain our integrity and reach and save fallen men, as the forces of evil come into greater power and control of the affairs of the world.

We need not be in doubt as to where this opposition originates although it is manifest in many ways. It is certain that the Spirit of God does not oppose or

hinder the operation of the word of God in our lives neither does it work antagonistically toward the church in her efforts to spread the message of truth and salvation. It is the Holy Spirit that leads us unto the truth and pleads with us to embrace it as it is revealed in the Christ.

There is another spirit however, "the spirit that now worketh in the children of disobedience" which does oppose and hinder the way of truth and righteousness in our lives and the labours of the church in His service. This spirit we are told in the scriptures, is of "the prince of the power of the air (Eph. 2:2) the god of this world who blinds the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

(II Cor. 4:4.) It is Satan then that is responsible for the hostile resistance which confronts all efforts in the path of righteousness.

As to how he works is plainly revealed in the scriptures. An enlightening illustration is recorded in Matt. 4, where Satan sought to bring about the downfall of Jesus our Lord. It is clearly shown here that Satan's means of contact with men is through temptation. If we resist his temptations he is powerless over us. We can put him to fight with "Thus saith the scriptures," for the power of God is back of His word, but if we yield to his temptation we come under his power and control and become his subjects. Therefore our Lord warns us "watch and pray lest ye enter into temptation."

Our Maker and God has a plan and purpose for us in this world which if carried out will result in our salvation and will be to His glory. This is accomplished by our submission and obedience to him, in faith believing. Evidently Satan's plan is to rob God of the glory due Him by prompting us to rebel against our Maker.

Therefore he approaches us through many avenues with all his cunning craftiness and too often we yield to his deceptions. He entices us to indulge in those things which the scriptures forbid, which gratify the lust of the flesh and the lust of the eye. He appeals to us to engage in the deeds and affairs of the world that contribute to the pride of life. Many of his temptations are veiled with a cloak of righteousness or with a semblance of truth but when weighed in the balance with the Holy Scriptures fall far short and can be detected by any conscientious individual.

It is Satan that suggests to us evil thoughts, and if we allow it, he will keep our minds continually occupied with meditations that will degrade and eventually destroy us. He it is that prompts us to become envious or jealous of one another and causes us to become exalted and puffed up. Pride and worldliness of all kinds are instruments of destruction which he freely lends to us at all times. Strife, contention, hatred, malice and evil speaking are the result of seeds sown in our hearts by this our

enemy and destroyer. These are all hindrances that Satan throws in our pathway which must be trampled under foot if we would escape his clutches.

The apostle Paul recognized the activities of this evil one and mentioned it in writing to the Thessalonians. "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us." (I Thes. 2:18.) Let us be on the alert for the pitfalls of this evil one lest we fall and come short when our Master comes for His servants.

NOTICE

To all church clerks and elders in District No. 3, should there be any queries or business for District Meeting to convene at Quinter, Kans., October 8, 9 and 10, it should be in the hands of district clerk not later than September 1, 1938.

Marion Roesch,
District Clerk,
McClave, Colo.

NOTICE

Elder J. Harry Smith,

Mechanicsburg, Pa., is now treasurer of the Board of Publication. All contributions for this board should be sent to him. Bro. F. B. Surbey has served in this office for a number of years in a very efficient and helpful way but due to ill health and other matters that have hindered him he has asked to be relieved. His request was very reluctantly granted. The Board members all join in an expression of thanks to him for his faithful service rendered. It is our desire that his health may improve and that he can be of much use to the church in many ways.

Editor.

SAUL'S CONVERSION

J. H. Beer

Acts 9:1-18

And Saul yet breathing out threatening and slaughter against the disciples of the Lord, went unto the high priests, and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring

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them bound to Jerusalem. As he drew near Damascus he saw a great light and fell to the earth. A man with letters of authority filled with wrath against God's chosen children is now a helpless creature before God, is given to understand he must do certain things in order to be saved. A wonderful change in his life after his conversion, building up the thing he once tried to destroy.

Saul began to preach first

at Damascus. After his conversion the Jews became enraged and sought to kill him, and he was let down by the wall in a basket. Saul came to Jerusalem and the disciples are afraid of him. Barnabas takes him to the disciples and declares his conversion, and Saul preaches at Jerusalem, and he disputes with the Grecians who seek to slay him, and when the disciples knew it they brought him down to Caesarea, and sent him back home to Tarsus.

Barnabas is sent out by the church at Jerusalem, when they heard of the conversion of Cornelius, who when he came exhorted them to steadfastness and he continued as far as Antioch. Then Barnabas departed to Tarsus to seek for Saul, and when he had found him he brought him to Antioch, and a whole year they assembled themselves with the church and taught much people, and the disciples were first called Christians at Antioch.

Prophets visited Antioch from Jerusalem, Agabus predicts a drouth throughout the whole world. (Acts 11:28.) The disciples send relief every man according

to his ability. They send their donations by Barnabas and Saul. Barnabas and Saul return from Jerusalem to Antioch and bring with them John Mark. (Acts 12:25.) This shows Saul's willingness to be used by the church after his conversion, laboring to build up the things he once destroyed.

Denton, Md.

CONFERENCE GLEANINGS

The weather was cool and bracing. The sunshine made it ideal.

The love and fellowship manifested remind us of what Jesus said, John 13:35.

The carefully planted and intensively cultivated farms and gardens reminded us of the need of intensive spiritual cultivation.

Some build homes as if they would live forever. Some live as if they do not expect to die.

Things that are seen are not eternal, the things that are not seen abide forever.

The living have no place among the dead, those who have been made alive in Christ should never be found among those dead in tres-

passes and sins.

Strength, courage, and fearlessness are attributes of those who walk with God.

The child of God is the busiest man in all the world—the King's business requires haste.

Some day the door of opportunity will be shut—how is it with you?

Submit yourselves to the righteousness of God—sad too many do not want to pay the price.

We cannot stand still if we are a growing people.

Any man can write a book but only God can write a living book.

We should appreciate the unchangeableness of the word of God.

It is the little things that separate us from God.

Worldliness and federations leads to false security.

God has a prepared home for a prepared people.

Should conscience be your guide? Depends on how cultivated.

We should labor to remove the hindrance of men to serve God.

Man judges by our hits; God by our aims.

How sweetly blend the gospel sound,

From lips of gentleness and

grace;
When listening thousands
gather round
And joy and gladness filled
the place.

We should endeavor to
forget injuries and bury
them in love.

The joy of the Christian is
sure, real and satisfying.
The sinner cannot under-
stand or see where the
Christian joy is found. The
reason he can't is because
he does not belong to the
same family, therefore has
neither the same Father nor
the same spirit.

The spirit of Tuesday,
31st—Fulfill ye my joy, that
ye be likeminded, having the
same love, being of one ac-
cord, of one mind.

He who has acquired and
exercises self-mastery
seldom has any trouble with
other foes.

The way to attain larger
gifts is to employ the gifts
you have.

I am firmly convinced
that all attempts to place
obstacles in the way of the
Holy Spirit must serve the
sole purpose of increasing
its impelling force.

I am not so much inter-
ested in the cooperating of
churches as I am that they

"all might be one."

Blest be the tie that binds
our hearts in Christian love.
The fellowship of kindred
minds is like to that above.
O, could I stay with friends
so kind,
How would it cheer my
struggling mind!
But duty makes me under-
stand
That we must take the part-
ing hand.

FIVE STEPS

Vernie Diehl

There may be only five
steps to our downfall, we
may even deny our Lord.
There is the step of doubt—
Peter had great courage and
asked the Master to let him
come to Him on the water.
Peter started but when he
saw the boisterous wind
down he began to go. Jesus
rebuked him for his little
faith. We doubt and lose
faith at smaller things some-
times.

And the step of boast,
Jesus told the eleven
apostles they would all deny
Him. Then Peter became
boastful, if all did he would
not, he would die first, so
said they all. Jesus told

Peter he would deny Him thrice before morning. We often hear people tell of how they are doing wonderful things, yet it may just be surface work. A religious woman participated in raising budgets of many thousands of dollars thinking she was serving God. No doubt she boasted of the money she was raising. After salvation and biblical instruction, she lamented wasting time, effort and money in surface social service. She now cooperates in bringing Christ's regenerating salvation to the lost. "Wherefore let him that thinketh he standeth take heed lest he fall. (I Cor. 10:12.)

The step of sleep may cause us to fall. Jesus took Peter, James and John with Him to the garden, and asked them to watch while he prayed, when He returned He found them asleep; it was thus three times. Do we sleep or run to and fro while there is prayer meeting. Are we concerned enough to pray every day, to pray without ceasing? "Watch ye and pray lest ye enter into temptation." The children of light should not sleep as do others, but we are commanded to watch.

Some have not the knowledge of God. (I Cor. 15:34.) While we sleep they may be lost.

Too many follow afar off. Peter pretended to follow Jesus but got too far away, yet he was accused of being one that was with Him, being accused three times Peter flatly denied Him. To prevent downfall we must stay close beside Him, keep hold of His hand—too many times we think of our Savior as far away, if we could just remember, he is ever present to see our actions and help when we call.

We should watch the step of sitting with the false and ungodly; false apostles, teachers, and brethern are hard to detect sometimes; they put on such a good face, are so friendly, are teaching, preaching, singing and praying and helping make things go so smoothly they mislead before one is aware. If we get in the wrong company follow the crowd and fail to keep our eye on our Savior we often fall. "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Psalms 1:1.)

Let us watch doubtings and boastings, keep wide awake, follow close to our Lord, keep company with God's people and keep stepping in the light on the narrow way, so we get to our heavenly home safely.

Nokesville, Va.

SOME QUESTIONS

Clark C. Myers

What does the church mean to me? Does it satisfy the longing of our never-dying soul, or are we more easily satisfied with the things of this life?

Remember — "Seek ye first the kingdom of heaven and his righteousness and all things shall be added unto you." What things? The things that satisfy the soul. And if we are in the kingdom and his righteousness then the things of this world we won't want; only the necessary things that God made in the world for our satisfaction, to sustain life, food, clothing, shelter and the beauty of nature that helps us to live closer and for God.

In the seeking the kingdom, etc., do we find it at

the banquets in churches? Is this feeding our soul? Can one seeking the kingdom derive the same benefit from the banquets as they would from the communion?

I fear that in many places and among many church people today there is a delusion; and a delusion is one of the most dangerous estates of life to enter. It is an unconscious condition eating at our very soul. Is it any wonder that many churches are fast becoming like the Laodicean church — luke warm. It sometimes looks like the communion service is becoming of lesser value and banquets of greater value.

Now, dear readers, before you draw any conclusion, weigh both these facts in the gospel balances is not the number that attend each some index as to the value that is put upon them? I knew of an "Old Mother in Israel" years ago who lived in Pennsylvania and called for all her children, seven in number, to come home. Four daughters lived then in the far west. She had them all attend the communion service, she with all her daughters at the same table. The mother soon passed on,

could her daughters look back on that service and not help but say, "It was good for us to be there." But now, where do mothers most desire their daughters (and sons too) to attend the banquet or communion?

Beaverton, Mich.

MUSIC IN THE CHURCH

John S. White, Sr.

"Singing is designed of God to be spiritual worship, not an opportunity of making a public display of your culture and talent," Talmage. "Give me the choir," remarked the Devil, "and I care not who occupies the pulpit," Ramshorn. "Singing and making melody in your heart to the Lord." Eph. 5:19. Surely there is a vast difference in making melody in your heart to the Lord, or with your mouth to the people.

I am seventy-two years old; was converted sixty years ago, and have taken special notice of the effect, and power, in singing spiritual, inspired hymns. The church, to which I belonged when first converted had quite a contention about

bringing the organ into the church. The old people claimed it was not the music itself, but what it led to. Finally the younger element out-voted the older ones, and in came the organ. Very shortly followed the fiddle, horns and pipe organ, with an organized choir of all unsaved people, who met every Friday night to practice something new to force upon the people, on the Lord's day. When perchance an old hymn was sung, the inspired tune was changed to something classical. By eliminating the inspiration, the hymn lost its designed and desired effect.

To illustrate: A man from England told me he attended Rev. Spurgeon's church where he heard the best congregational singing he ever heard. But some of his members were very desirous of having a church choir, so he agreed to let them try it for three months. On the Sabbath on which the three months period terminated, he said: "You see, we have lost congregational singing entirely. The singing is all done up in this corner. Now in the coming week we are going to tear this platform

down, and next Sunday we are going to station you singers, some in the front, back, middle, and sides and see if we cannot get congregational singing back again." The next Sabbath none of those singers turned up.

I often wish this could be tried here in our beloved country, where the women especially love to display their airplane skirts and submarine waists; and seem to try hard to break the commandment, "Thou shalt not kill," when they all try to "murder" the hymn. The soprano tries to drown the tenor, and the bass tries to smother the alto.

We find that Jubal, a grandsons of Cain, was the father of such as handle the harp and the organ. Some one has said that they played so sweet that they did not hear the voice of Abel's blood crying from the ground any more. Consecrated music, if played to the Lord by consecrated people, may be beneficial, but when brought into the church, as has been found, it goes to seed very quickly; and seems to charm especially the unsaved in place of convicting them.

A man told me he invited an unsaved neighbor to go with him to church. At last, one Sabbath, he consented to go along. The preacher preached a powerful sermon that morning.

On the way home, he said to his friend, "What did you think of the meeting?"

"Oh," he said, "that is a fine pipe organ and choir you people have."

Apparently he heard nothing at all of the sermon.

Another man listened to a lady singing, "Oh for a man, oh for a man." He thought it strange that she would thus publicly express her desires, but finally she sang, "Oh for a mansion in the sky."

Another man, heard a lady singing a solo: "We all like sheep, we all like sheep." He thought these people must be very fond of mutton. Finally she sang, "We all like sheep have gone astray."

"In Ezekiel 33:32, the prophet tells of the attraction in his day, "And lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

Matt. 26:30: "And when they had sung an hymn, they went out into the Mount of Olives." Just imagine Jesus saying to Peter, "Now, you have a good bass voice, you start the first line. John, you are kind of loving, you start the middle of the first line; and Thomas, you are somewhat doubtful, you start in on the second line. We will all finish up on the third line and shew these people what a wonderful attraction there is in classical music." (Acts 16:25.) If Paul and Silas could sing and pray at midnight with their feet fast in the stocks, what would you imagine singing was for anyhow? We sing sometimes:

"Faith of our fathers, holy faith.
I will be true to thee till death."

Our fathers knew very well what effect it would have to bring this machinery into the church, and therefore prohibited it. I hope and pray that all the plain churches (who are not ignorant of the devil's devices), who have not already installed this type of machinery into their church,

will continue to worship God in spirit and in truth.
Highspire, Pa.

NEWS ITEMS

RIDGE, VA.

The Ridge congregation will begin a series of meetings August 26, followed by a love feast September 3. This meeting will be conducted by Elder J. L. Myers of Longanville, Pa. An invitation is extended to any one who can be with us during the meetings.

Irene Leatherman, Cor.

WAYNESBORO, PA.

We, the Waynesboro congregation, were glad to have with us on Sunday, June 12th, Elder O. T. Jamison from Quinter, Kans. The subject of his message was "Sin." Knowing to do good and doing it not.

On Sunday, June 26th, Bro. Joseph H. Myers of Glen Rock, came and gave us a good message. He chose for his text Gal. 5:16. Walk in the Spirit.

We appreciate very much the coming of these brethren in our midst, and thank our Heavenly Father that there are yet a few who uphold an unadulterated gospel.

We wish to invite all who can to come to our Harvest meeting, Sunday, July 31st.

Sister Mae Tharp, Cor.

LOWER YORK COUNTY, PA.

We, the Lower York County congregation,, had our love feast May 22, 1938, which was well attended by our own members and by adjoining congregations. This service began in the morning at 9 o'clock for Sunday school and 10 o'clock for preaching. Our Elder, J. L. Myers, opened the meeting with a song. Elder J. Harry Smith read the 105th Psalm and also led in prayer. Elder J. A. Miller spoke first on I Cor. 10:1-10 and his theme was "The leadings of God." Bro. Smith followed and his theme was: "Who has believed our Report, and to Whom is the Arm of God Revealed." (Isa. 53.)

In the afternoon Bro. Abe Gible preached on Matt.7:1-14 followed by Bro. Shriner. His theme was "The Church." Text Psalms 187.

Elder A. G. Fahnestock and Elder T. C. Ecker preached the examination sermon, Elder Fahnestock officiated. During the day there were with us 10 elders and ministers as follows: Elders J. A. Miller, T. C. Ecker, J. Harry Smith and A. G. Fahnestock; Ministers Bernie Shriner, Henry Demuth, B. F. Lebo, Abe Gible, Lester Eckert and Joshua Rice. All took part in the services.

On July 24th we will begin our series of meetings and Elder L. B. Flohr of Vienna, Va., has consented and is expected to be with us as the evangelist. These meetings will continue for two weeks. We pray God's blessings upon the efforts and welcome whosoever can make it possible to attend these services to hear what the Lord has to say to

us through our dear Elder Flohr.
Charles H. Ness, Cor.

OBITUARY

Elva Liretta Brower, the daughter of Reuben and Esther Brown of Darke county, Ohio, was born April 8, 1870 and departed this life July 3, 1938 at the age of 68 years, 2 months and 25 days.

She was united in marriage to Josiah Brower, New Lebanon, Ohio, December 17, 1908. To this union was born one daughter, Esther Rebecca, who died in infancy.

She leaves her husband, Josiah Brwer, two step-sons, Lee Brower and Roy Brower, both of New Lebanon, Ohio, one step-daughter, Rhea Brower Wenger of Tucson, Arizona, and seven grandchildren. Also seven sisters and two brothers: Francis Hollinger, New Madison, Ohio; Rebecca Hollinger, Greenville, Ohio; Lydia Jordan, LaVerne, Calif.; Amanda Brown, Summitt, Calif.; Edward Brown, Clyde, N. D.; Jennie Tibbett, Alhambra, Calif.; Oscar Brown, Denver, Colo.; Effie Hollinger, New Paris, Ohio; Esther Moore, Chicago, Ill.

At about the age of 22 or 23 years, she joined the Church of The Brethren and was active in Sunday school and church work. On April 20, 1927, she became a member of the Dunkard Brethren church in which she was a faithful worker until her death.

During her sickness she received the anointing service, and being fully resigned to God's will, she was ready to answer His call as He saw best.

The following poem was found in her Bible:

Whatever Is, Is Best

I know, as my life grows older,
And mine eyes have clearer light,
That under each rank wrong somewhere

There lies the root of the right.
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,

Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is sometime, somewhere, punished,
Tho' the hour be long delayed.

I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer
But whatever is, is best.

I know there are no errors
In the great eternal plan
And all things work together
For the final good of man.
And I know when my soul speeds
onward

In the great eternal quest,
I shall say as I look earthward
Whatever is, is best.

—Ella Wheeler Wilcox.

Funeral services conducted in the
home and at the West Alexandria
Church of The Brethren by Elders
J. P. Robbins and L. W. Beery.

THE UNKNOWN FUTURE

I know not what may befall me,
God hangs a mist o'er my eyes
And before each step on my onward way,

He makes new scenes to rise;
And every joy He sends me, comes
As a glad and sweet surprise.

I see not a step before me,

As I trace the day of the year;
But the past is still in God's keeping,

The future His mercy shall cheer,
And what looks dark in the distance

May brighten as I draw near.

For perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the water
Before I stoop to drink;

Or, if Marah must be Marah,
He will stand beside the brink.

It may be He has waiting
For the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my life can only tremble
With the thanks I cannot speak.

My heart shrinks back from trial
Which the future may disclose,
Yet I never had a sorrow
But what the dear Lord chose;
And I sent the coming tears back
With the whispered words, "He knows."

So I go on, not knowing;

I would not if I might;

I would rather walk with God in
the dark

Than go alone in the light,
I would rather walk with Him by
faith,

Than walk alone by sight.

**IDLE WORDS AND
BROKEN HEARTS**

Olive Deardorff

"Trust in the Lord with
all thine heart, and lean not

unto thine own understanding; in all thy ways acknowledge him, and he shall direct thy paths."

Oh, if it wasn't for this wonderful Proverb that has been given us that helps us trust our Lord more fully, how could some of us endure life?

After giving up a dear companion and enduring untold lonely hours such as no one only those experiencing the same can imagine, and to know those supposed to be Christians are making light of you because you spoke or didn't speak to some one is almost unbearable.

Must it be because of the death of the husband or wife there is so much foolish talk and jesting within a short time.

Dear brothers and sisters, take it home to yourself, do you want to die and then in a short time have everyone laughing and joking over who will get to take your place.

It seems the suffering and death of men and women only brings mirth in place of sorrow to many people as long as it is not in their home.

Death will visit the home

of all some day. It isn't any harder to give up loved ones in one home than another if there is true love so we don't need to imagine our burden is heavier than others when bereft of loved ones. Then the one that has made the most foolish remarks realize things as never before. Long before I was left a widow I knew two sisters in the church, that lost their husbands near the same time and therefore understood each other's troubles and lonely hours. Often they spent the day together and I heard a deacon and his wife say, "Tis just funny to see those women run after each other, suppose they are talking over their troubles." And then took a laugh. It hurt me then but little did I know of their sorrow and mutual understanding. Was that deacon visiting the fatherless and widows as requested in James 1:27?

The fatherless and widow's affliction are not sickness as I have even heard ministers say. I have had almost all kinds of sickness in my home, none of which was equal to the affliction of being without physical, spiritual and

financial and mutual help there is intended to be in every home.

Financial help is often needed but more often spiritual and physical with a few words of encouragement and sympathy.

What criticizing eyes are continually on a widow or widower. No difference where they go or what they do, or what their intentions they are criticized and watched.

It is no wonder some act so hard hearted and re-marry so soon it is often just to stop the criticism and gossip. Each one's turn is coming to have a broken home and heart, then do you want your sorrow increased by having all kinds of unkind remarks made about you? The next time you are tempted to "tease" some one stop and think what if you were in their place would you want said to or about you just what you were going to say.

There is a burden we have to bear alone and yet we can and will help bear each other's burdens if we are lovers of our Lord Jesus.

R. 4, Kokomo, Ind.

A PERSONAL LETTER

To a Brother Involved in Church Troubles

My Very Dear Brother: Word reaches me that you are involved in serious difficulties that not only affect your own life but the lives of many others; difficulties that seriously impede the progress of the cause, and which should be adjusted without unnecessary delay.

As to the details of the case, I know very little. As to the merits or demerits of the various issues at stake, I am too far away to attempt to pass judgment. You, and such as you, are right in earnestly desiring and praying for an amicable judgment of such difficulties, and my prayer is that you will succeed.

The person to begin on is yourself. Are you sure that you yourself are fully surrendered to God? Does the peace of God rule in your heart, and are you sure that both you and the rest who are involved in these difficulties "love one another with a pure heart fervently?" Are you sure that you are free from all entangling

alliances, in all respects free from being "unequally yoked together with unbelievers?" Is your standing among the 'brotherhood, as well as in your home community, such that you are generally recognized as a consecrated, conscientious, praying member, easily to be entreated, loyal to God and the church, peaceably inclined, living a clean life, free from gossiping, willing to suffer rather than inflict suffering on others, accustomed to overcoming evil with good? If so, you belong to the class of members who may read their commission in Gal. 6:1.

In all these problems in which you are personally involved, one of the first questions to determine is whether Matt. 5:23, 24 or Matt. 18:15-17 applies to your case. You yourself may not be conscious of having done anything wrong, but you learn through some source that others hold certain things against you. You should lose no time to meet personally, and in the spirit of love, those who hold certain things against you. Consider yourself fortunate if there is no foundation to

these reports; but that does not excuse you from a certain obligation which you have to meet. This is our Savior's advice to you under such circumstances: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother . . ." This is clear language and plain instruction from Christ the Head of the Church. There are a number of reasons why you should obey. But as you want to do the will of God perfectly, all that is necessary to remember here is that God has instructed you what to do under such circumstances. Have you obey these diving instructions?

Or, it may be that your brother is the offender. The offence is of such a nature that for his sake as well as the sake of the church you should do all within your power to win him for Christ and the church and a righteous life. Again we turn to the Head of the church for instructions: "If thy brother shall trespass against thee, go and tell him his fault be-

tween thee and him alone for peace.

....." (Matt. 18:15-17.)

Turn to it and read it over several times, until you have absorbed the spirit of the message. Then take the matter before the Lord in prayer and obey your instructions.

In either of these cases, don't listen to any one who tells you that it is the other one's duty to come to you. And you may depend upon it that whoever advises you differently to what Christ commands you to do is a trouble-maker. But why should you be expected to do so much more than other people are doing? Because you have said that you want to do right and be right, and here is the instruction of Christ our Savior, in divine wisdom telling you how to get others right. Don't be satisfied with yourself unless you have done your full duty in this respect. Your following divine directions will add to your power when you advise others to do the same. "If it be possible, as much as lieth in you, live peaceably with all men." Don't say "impossible" until you have done all within your power to comply with divine commands to work

Then let us remember

that we have other obligations besides getting the church in order. This is indeed a very important business. "Not slothful in business" includes business for the King. To let things go topsy turvy in the Church reminds one of "Peter Tumbledown's methods on the farm. But this is but one among many duties. The best way to control weeds on a farm is to cultivate the soil so faithfully that weeds are destroyed before they appear above the ground. If the church had been faithful from the start in keeping the commandments of Christ to His disciples to "teach all nations . . . to observe all things whatsoever" He commands us, had done this faithfully in all generations, and even now would be zealously engaged in this work, most of our Church troubles would be unknown; the weeds would have been destroyed before they showed their heads. It was while men slept that the enemy sowed his tares; and when men continue their sleeping—or, what is worse, work mischief that is much

worse than sleeping—you may expect the tares to thrive, make trouble, choke out the crops. We need to be diligent in prayer, to “watch and pray” lest we fall into temptation, to make it a daily habit to spend some time with our Bibles, to see that our children are brought up “in the nurture and admonition of the Lord,” to “remember the sabbath day to keep it holy,” to fill our place in the public services regularly and faithfully, to keep ourselves “unspotted from the world,” to lend a helping hand to those in trouble, to lead souls to Christ and help build them up in Christ, to carry a ready testimony for Christ and the salvation that He came to bring, to live a pious and devoted Christian life, keeping our feet solidly planted upon the way of “righteousness and true holiness,” “endeavoring to keep the unity of the Spirit in the bond of peace.” Do this, and your life is a benediction to others; you will get a new vision of what Christ meant when He said, “Blessed are the peacemakers: for they shall be called the children of God.”

And now, dear reader,

consider yourself the one to whom this personal letter is addressed. If every member of the Church will rise to the full gospel standard as herein set forth, the only troubles left for the church will be those which the devil brings from the outside, for he has been driven completely from his long-accustomed haunts within the fold.

—Selected.

CHRIST IS COMING TO EARTH AGAIN

J. F. Marks

The blessed Master told those of His own before He left this earth, “Lo, I go to prepare a place for you, I am coming again to receive you unto myself, that where I am ye may be also.” Ever since the creation the trend of the human family to a large extent was drifting away from God. After He placed Adam and Eve in the garden of Eden He commanded them not to partake of the tree of good and evil, if they did they would surely die, yet they were disobedient to God.

Satan has been busy since

the creation to lead the human family away from God. If we expect Christ to receive us we must put on the whole armor of God and fight against the wiles of the devil. God has not given us life, health and strength that we might destroy it.

All unrighteousness is sin, all that you do, do all to the honor and glory of God and be a light to those living in darkness. In earthly travels people usually thank you when told of error. Do we stand for correction concerning our Christian walk and return thanks? It seems that circulating false reports has become a common thing. Speaking lies to throw a reflection on others not realizing that God knows the heart and some day a strict account must be given.

People are living a fast life; some are playing foolish games nearly all Saturday night and when Sunday comes they are to sleepy to go to church while others lay drunk. Anything to keep people living away from God.

The Redeemer is coming back to earth. Are we ready for His appearing? Are we

doing all in our power to present before God and this dark age a church without blemish, having not spot or wrinkle? Will we be among those that shall hear that welcome voice, "Come now, enter the joys of thy Lord?"

R. 1, Felton, Pa.

THE RADIO

Many think the modern home is not complete without the radio. Like on all other questions, there are two sides—the right side and the wrong side. Even those who do not favor the radio will sometimes say there is some good about the radio—but is it really good? Is there not something better and higher? Is there not a "more excellent way?"

James says, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh."

The words spoken by my father relative to the phonograph when first introduced still linger in my memory. He said, "It is too much of a mixture." A

record would be used giving the 23rd Psalm or the Lord's prayer, and another giving a giddy song or joke, or foolish talk or sketch by some jester, and, what is still worse, sometimes make light of even sacred things. Now the radio has come and these things are produced on a much larger and more elaborate scale, extending from early morning into the late hours of the night. Now after listening to some Memorial day orations by some professed ministers of Christ speaking of the "supreme sacrifice" and "full measure of devotion" to one's country, etc.; after listening to father Coughlin on social justice; after listening to Judge Rutherford (of Russellite fame); after listening to Amos 'n Andy; and a host of others; I cannot for the life of me see how there can be very much good left.

I imagine I hear someone say, "I like to listen in to the good sermons and devotions." To this I reply that if you will spend the time you occupied in listening to these seemingly good sermons on your knees in behalf of your ministers and take your family along with

you and go to the house of God in fellowship with those of "like precious faith" according to the commandments in Heb. 10:25, I promise that you will receive a greater blessing, a hundred fold.

In contrast with those devotions over the radio, let me give you my experience with the real family devotions of our fathers. When quite a boy I had occasion one evening to go to the home of a certain brother—a lay member who had a large family. On entering the home the father was seated at the table reading out of a large family Bible, after which we all knelt in prayer. I do not recall his audible prayer or anything he said or read, but I do recall that everyone of his children are now members of the church. One of his sons is now in the ministry, another a deacon, and one of the daughters a bishop's wife. Another daughter I recently heard offer an audible prayer in a sewing circle meeting. Does it pay? "Faith of our fathers, precious faith!" —Selected.

A little leak will sink a great ship.—Proverb.

WHAT OUR TALK SHOULD BE

It is only natural that people talk and converse much in the social contact existing among their special group of friends.

Talk is as natural among friends as sunshine is to the development of beauty among plants. In fact, the thought-life as shown by the talk or conversation of individuals has much to do with the grouping together of the social groups. Where merely fun and laughter and jokes are mutually accepted as the climax of worth while conversation, that is all that will be heard in that group. Where civic views are considered paramount to citizenship, there you will find gathered people who enjoy to talk about general topics of politics and civic betterment, and any other topic of discussion will not thrive in that group. And then, sad to say, there are those, and many of them, who put a premium on filthy talk and foul stories and evil conversations. Amidst such a group any other subject would be a sure sign that the one offering it was

of a different type, of different thought impulse, and would show that they did not belong to that filthy minded group.

Now the social standard of a Christian, which should naturally be high, can only be maintained by constant application to the truths of Christianity in thought, in walk and in talk.

Since a Christian is constantly waging warfare against sin, he or she must be constantly thinking good thoughts, constantly walking the narrow way, and constantly talking of Jesus, of salvation, and the power of redemption, and of the glory beyond. Those of like high Christian ideals will be drawn to him or her and thus the group will grow until all of our talk will be of God, good and pure. That is what our talk should be.

The teaching of the Bible is clear on this point that "out of the abundance of the heart the mouth speaketh." No greater sign of the worth of our inner Christian experience can be shown than the constancy and zeal of our chaste conversation, as shown in Jas. 3:13. "Who is a wise man and endued with knowledge

among you, let him shew you out of a good conversation his works with meekness of wisdom." Then there is a blessing to be had of God for right thinking and talking, as in Psa. 50:23. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

There is a beautiful opportunity open for young people who have a deep desire to glorify God to serve His church in the full dignity of the power of Christ, even in their youth. And notice as read, that conversation is stated equally as a virtue with faith, truth, charity and other Christian virtues, as in I Tim. 4:12. "Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Then last, our conversation is a challenge of the spiritual progress worked within. May we pray fervently and strive earnestly to fulfill our high calling in Christ Jesus, as in I Peter 1:15, "But as he which hath called you is holy, so be ye holy in all manner of con-

versation."

—Selected.

WARS AND RUMORS OF WARS

We clip the following from a recent letter sent out by the World Peace Union, New York City:

Ten Billions a Year

In 1930, we thought it appalling to be told that the world was spending five billions annually in getting ready for war. We are now informed that it is spending ten billions. In six years, the world's expenditure on armaments has doubled. Statesmen mutter pious platitudes to the effect that this money is spent or security of life and property. It ought to be said that every bomb-dropping aeroplane built adds that much to world insecurity. Every warship now constructed by nations in the name of peace is provocative of war. Statesmen dare not say this, however. They must count on the people to furnish the wherewithal for the use of governments and of military contractors, for the erection of these mighty war machines for the further-

ance of excessively nationalistic ends.

The nations of the world are still talking peace but preparing for war. While this professed peace propaganda is going on armies and navies are being enlarged, the air is being filled with air planes equipped with powerful and destructive explosive which may be dropped at any time upon defenceless cities, compulsory military training is being made more rigid, and the crushing burden of militarism is continually becoming more oppressive upon the backs of war-weary nations. We are having a taste of what our Savior prophesied would come previous to the second advent of our Lord. Let us not forget (1) to pray for our rulers and (2) to draw nearer to God, that we may be able to stand as the "perilous times" draw nearer.

A wise old owl lived in an oak;
The more he saw the less he spoke;
The less he spoke the more he heard;
Why can't we all be like that bird?

A FRIEND

"A friend in need," my neighbor said to me—

"And friend indeed is what I mean to be;

In time of trouble I will come to you,

And in the hour of need you'll find me true."

I thought a bit, and shook him by the hand;

"My friend," said I, "you do not understand,

The meaning of that simple rhyme
A friend is what the heart needs
all the time."

—Henry Van Dyke.

SENTENCE SERMONS

There are some things that never come back—the arrow that is flown, the word that is spoken, the life that is gone.—Dalrymple.

A man that beareth false witness against his neighbor is a maul, and a sword, and a sharp arrow. Prov. 25:18.

Blessed are they who have the gift of making friends, for it is one of God's best gifts: it involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—Thomas Hughes.

There are sweet surprises awaiting many a humble soul, fighting against odds in the battle of a seemingly common place life.

—Henry Van Dyke.

ADULT SUNDAY SCHOOL LESSONS

July 3—I Cor. 10:1-33.
 July 10—I Cor. 11:1-34.
 July 17—I Cor. 12:1-31.
 July 24—I Cor. 13:1-13.
 July 31—I Cor. 14:1-40.
 Aug. 7—I Cor. 15:1-32.
 Aug. 14—I Cor. 15:33-58.
 Aug. 21—I Cor. 16:1-24.
 Aug. 28—II Cor. 1:1-24.
 Sept. 4—II Cor. 2:1-17.
 Sept. 11—II Cor. 3:1-18.
 Sept. 18—II Cor. 4:1-18.
 Sept. 25—II Cor. 5:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

July 3—Elijah Taken to Heaven. II Kings 2:1-11.
 July 10—Elisha Performs Miracles. II Kings 2:12-25.
 July 17—Elisha Restores a Boy to Life. II Kings 4:18-37.
 July 24—Naaman and the Little Maid. II Kings 5:1-14.
 July 31—Elisha's Heavenly Protectors. II Kings 6:8-23.
 Aug. 7—Israel Carried From Their Homes. II Kings 17:6-23.

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 Ezra 3:8-13.
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 His Home Land and
 Brethren. Neh. 1:1-11.
 Sept. 25—Review.

BIBLE MONITOR

Vol. XVI

August 15, 1938

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice

OUR WATCHWORD: Go into all the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

TRIUMPHING IN CHRIST

In spite of all the antagonism and hindrances of Satan we can press forward in the work of our Lord and Savior with hope and full assurance of victory if we fight the good fight of faith and quit ourselves like men. This has been proven in every generation of the human family by those who embraced the gospel teachings in faith believing. Let us remember the fact that our God is greater than Satan and all of his forces. The Psalmist tells us that "He (God) shall never suffer the righteous to be moved." We also have this revelation in I John 4:4, "Ye are of God, little children, and have overcome them (Satan's forces): because greater is he that is in you, than he that is in the

world."

In II Cor. 2, the apostle speaks of his manner of dealing in church matters and gives the reason why; "Lest Satan should get an advantage of us: for we are not ignorant of his devices." (Verse 11.) Paul realized that it was Satan back of all these difficulties and disturbances which were hindering the work of the church and warned that care should be exercised lest some should be overcome of his temptations. He then reveals his own experience in dealing with this subtle enemy. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Savior of his knowledge by us in every place." (II Cor. 2:14.) The thought which we wish to note especially in this, is, that in all the encounters which

Paul had with Satan and amidst all his trials, sufferings and persecutions he "Triumphed" over Satan and his forces of evil. Notice how he accomplished it; he "triumphed in Christ!" He always triumphed in Christ because God gave him the power to overcome all his temptations. Through the knowledge that God gave him he was able to detect the cunning deceptions of Satan and was prepared to meet him with the sword of the spirit. These facts are revealed in the references.

It is such facts as these that give the faithful courage to press onward against unnumbered foes and endure all the tribulations and adversities that Satan is capable of heaping upon them without surrendering to his temptations. If Paul and the other early church leaders and workers could triumph over Satan through Jesus Christ our Lord then we can do likewise; for, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34-35.) Such illuminating passages are invigorating, refreshing and

cheering to the weary travelers following the footsteps of the lowly one of Galilee. We need to meditate upon these precious truths when dark hours come upon us. It takes the word of God to scatter the darkness and the power of God to overcome these hindrances in the pathway of righteousness.

In writing to the Romans, Paul asks this question: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Then he answers from his own experience in these matters in words full of spirit and vigor that are indeed inspiring, "Nay, in all these things we are more than conquerors through Him that loved us."

We triumph in Christ by faith in Him as the Son of God and the Savior of the world, by following in his footsteps, by partaking of His spirit, and by obeying His teachings as little children.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (I John 5:5.) We triumph through

suffering, not for evil doing but for good. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." (I Pet. 2:21.) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (I Pet. 4:12-18.)

We triumph in Christ by withstanding the evil one. We have a valuable lesson along this line in the account of the temptations of our Savior when Satan sought to seduce Him. Not only did Jesus refuse to yield to his temptations but he came back at Satan with a "Thus saith the scriptures" that set at nought the evil one's arguments and left him powerless. James gives us this valuable instruction: "Submit yourselves therefore to God. Resist the devil and he will flee from you." Again, in I Pet. 5:9, we are told to "resist steadfast in the faith," the temptations of the evil one.

If we expect to triumph through Christ we must exercise our God given powers in spiritual battle when confronted with the adversary, "looking unto Jesus the author and finisher of our faith," for strength sufficient for every trying hour. In the light of these truths presented, dare we lose courage and zeal in the Master's cause in these dark days? Indeed not! "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

As individuals we can triumph, and as a church we can triumph and maintain our integrity in spite of all the evils that are about us.

CHANGE OF ADDRESS

Elder B. E. Kesler has recently moved and his present address is 1312 Chicago Ave., Goshen, Ind.

—Editor.

NOTICE

The Englewood congregation expects to begin a series of meeting on August 21st and continuing two weeks. Elder Peter

BIBLE MONITOR

West Milton, Ohio, August 15, 1938

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Howard Surbey, North Canton, Ohio, Associate Editor.

Lorenz of Greentown, Ind., has consented to be with us during this time. Your prayer and presence are solicited that we may have edifying services and sow much good seed which may result in an ingathering of souls in due time.

A. J. Brumbaugh, Clerk.

HARVEST MEETING

The Harvest Meeting for the Plainview, Eldorado and

Englewood congregations is to be held this year with the Eldorado congregation on Thursday, August 25th. This is an all day meeting and everyone is invited.

—Editor.

BURDEN BEARING

J. H. Beer

Gal. 1:6; 2:5

The Galatians apparently were fond of the law and its burdens, at least they appeared to be ready to load themselves with ceremonies, and so fulfill the law of Moses. Paul would have them think of other burdens, by the bearing of which they would fulfill the law of Christ. We are not under law, but under love, but love is also law in the best sense, the law of Christ is love.

(Romans 13:10) Love worketh no ill to his neighbor, therefore love is the fulfilling of the law, bear ye one another's burdens and so fulfill the law of Christ. Lest this principle should be presumed upon, He mentions the principle of individual responsibility every man shall bear his own burden.

Negatively, it tacitly forbids certain modes of action; we are not to burden others, some take a liberty to do so from this very text, as if it said let others bear your burdens, which is just the reverse of what it teaches and urges. We are not to despise other having loads to bear—we are not to act as though all things existed for ourselves and we were to bend all to our own purpose. We are not to go through the world oblivious of the sorrows of others. We may not shut our eyes to the woes of mankind, (positively) we are to share the burdens of others by compassion, by patience bear with their infirmities. (V. 3) By sympathy bear their sorrows, by communion in love and comfort, bear their struggles. By prayer and practical help bear the burden of their labors and thus lighten it. (V. 6) Especially, we ought to consider the erring brother or sister referred to in verse 1, as overtaken in a fault. We must tenderly restore them. The provoking brother or sister who thinks himself to be something, bear with him, his mistakes will bring him many a burden before

he has done with it. The brother or sister who is especially trying, is to be borne with to seventy times seven, even to the measure of the law of Christ, the greatest tried is to have our greatest sympathy, but not to encourage them in their wrong doing or out of sympathy strengthen them in an evil cause. The minister of Christ should be released from unnecessary temporal burdens, that he may give himself wholly to the burden of the Lord.

For every man shall bear his own burden. We shall not bear all the burdens of others, each man must bear his own shame, which results from his sins. Each must bear his own responsibility in his own sphere. Each must bear his own judgment at the last.

(Personally) Every man his own burden true godliness is a personal affair, and we cannot cast off our individuality: therefore let us ask for grace to look well to ourselves in the following matters: personal religion, the new birth, repentance, faith, love, holiness, fellowship with God are all personal. Personal examination, we cannot leave the

question of our soul condition to others. Personal service: We have to do what no one else can do, Personal responsibility, obligations cannot be transferred, personal effort—nothing can be a substitute for this. Personal sorrow, the heart knoweth its own bitterness, we need the comforter for ourselves and must personally look to the Lord for this operation.

All this belongs to the Christian and we may judge ourselves by it, so bear your own burden so as not to forget others, and so live as not to come under the guilt of other men's sins. There is a proverb, but not Solomons: Every man for himself, and God for us all, but where every man is for himself, the devil has all.

Denton, Md.

AM I MY BROTHER'S KEEPER?

L. A. Shumake

These words originated with Cain, that wicked one, burdened with sin, his brother's blood upon his hands, vainly trying to escape the eye of God, his

conscience wounded by the death of Abel he found himself apprehended by God.

"Where is Abel thy brother?" With sin at heart and quick of thought, he answered God: "I know not: am I my brother's keeper?" Cain no doubt knew of his responsibility, but not until it was too late he realized that he had failed. The weight of sin and guilt could not stand the searching eye of God before the bar with downcast countenance he received the sentence he deserved. A fugitive and a vagabond shalt thou be in the earth. Then said Cain unto the Lord, my punishment is greater than I can bear.

We find man's responsibility to his brother rather increased in the New Testament dispensation. Jesus said, whosoever is angry with his brother without a cause shall be in danger of the judgment, therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go and be reconciled to thy brethren, and then come and offer thy gift. (Matt. 5:22-24.)

The failure of men to recognize his duty to his brethren, only increases his responsibility to God, where hate, greed and selfishness rule, God's judgments are a swift witness against them.

We, as a Christian nation, have a form of godliness—make laws to relieve the oppressed, foster organizations to render aid in times of calamity. Some have mortgaged their houses and lands to buy corn because of the drouth. Some have borrowed money for the kings tribute, bringing our brethren and children and even their children into bondage. (Nehi. 5:3-5.)

Selling our birthright for a mess of pottage is a sin that must be reconed with, tears and remorse are in store for those who have taken over the power vested in the church for caring for the poor and giving to the modern Scribes and Pharisees. Jesus said: "All therefore whatsoever they bid you observe and do: but do not after their works: for they say and do not: all their works they do for to be seen of men. Be ye not called Rabbi for one is your Master, even Christ: and all ye are brethren." Who is

my brother? Again Jesus the great teacher stretched forth his hand toward his disciples and said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brethren, and sister, and mother.

A most beautiful picture of our duties to God through service to each other is given by our Lord saying, inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me. (Matt. 25:40.)

If we fail to make proper use of the opportunity to do good to our neighbors—even our brethren, we fail in the one thing needful—the connecting link—the golden rule that brings us into favor with God. (Matt. 7:12.) The first and great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," is null and void and means nothing in our life if we disregard the second commandment, "Thou shalt love thy neighbor as thyself." It is the text of the true Christian to love his brother as himself. We cannot be right with God and be wrong with

our fellowmen.

The lack of love was the failure of the old law. Jesus came to fulfill the law by precept and example even to the shedding of his blood that we might go free. He condemned the scribes and Pharisees that have omitted the weightier matters of the law, judgment, mercy, faith, these ought ye to have done and not to leave the other undone.

Six of the ten commandments deal with our relation to each other. Jesus' great mission was to correct the human heart and that for service toward our neighbor.

A certain lawyer inquired of Jesus, "What shall I do to inherit eternal life?" Vainly tried to evade his duty to his neighbor, asked who is my neighbor? The Great Teacher gave him an example of love and mercy through service (Luke 10: 25-37), then as if to ask him to answer his own question said: "Which now of these three thinkest thou, was neighbor unto him that fell among thieves? And he said, he that shewed mercy on him." The climax of the great lesson is when Jesus said unto him, "Go and do

thou likewise."

Surely we are our brother's keeper.

One more reference I would that we memorize, is found in James 4:17. "He that knoweth to do good, and doeth it not, to him it is sin."

Which course shall we pursue, service or selfishness?

Louisa, Va.

HAS LIFE A MISSION?

E. M. Alltus

Jesus came into this world for a specific purpose. He came that men and women, boys and girls might know the Father's love and find fellowship with him and be free from sin.

He came as an example for us to follow. He gave His life a ransom for others. He not only gave His life for others on the cross, but also in service and sacrifice every day of His short ministry. He sought to help the needy, sin-sick, blind, halt and lame, not only did He heal their bodies, but their souls. Christ was not afraid, when His time came to die on the cross He will-

ingly gave his life that we might have life and have it more abundantly. He came to seek and save the lost, and if it meant His death on the cross to give life to this sin-cursed and ruined world He was willing.

We all have a divine mission—everyone has a talent whether great or small, we must make use of the things God has given us. We should not hide our talents but use them. If it is to preach the word of God, or sing, or do personal work, or write a line to help some wayward soul, God help us to awake and find our place and then pray him for guidance to do that work to the best of our ability so we can fill the mission God has for us. May we so live that our lives will shine out as a beacon light to those that are still in the darkness of sin, that they may stop and check up and see which way they are going, before it is too late. Help us, dear Lord, to find our talent although it is small, but however small it may be that we may use it so God will get the glory and many will be added to the saints in heaven because we have lived and have used the

talents God has given us.

When we look around today and see thousands making no preparation for that home over there, it pays each of us as followers of the Most High to get busy and use the talents God has given us so we can help win those that are so unconcerned about their soul salvation.

Dear readers, if life has a mission we better get busy. We don't want to be a hindrance to any poor soul, or a stumbling block in the way of others but a gleam of light that will help them to see Christ in our every day life and they too will turn and serve him. Help us each and every one, dear Lord, our mission to fulfill.

ARE WE SLEEPING?

Vernie Diehl

In one of His parables He said, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt. 13:24-25.) "Awake thou that sleepest and arise

from the dead, and Christ shall give thee light." (Eph. 5:14.)

"And if the blind lead the blind both shall fall into the ditch." (Matt. 15:14.)

"Therefore let us not sleep as do others; but let us watch and be sober."

We let things happen while we sleep—it takes wide-awake folks to keep evil out of the church, it takes wide awake Christians to keep evil out of our lives and resist temptation. "Temptation is not sin but the sin comes if one yields to temptation."

It takes a wide-awake Christian to be as good as the Book. As a Hindu told a missionary, "If your people were as good as your Book you would conquer."

If the church was wide-awake to salvation things would not get in so easily.

We must be awake to the "Thus saith the Lord."

When the Lord speaks man should listen. It has been stated, "God spake," The Lord spake," or its equivalent 1900 in the Old Testament and 600 times in the New Testament. Sleeping shepherds would not have seen the sign in the skies. Sleeping church members

do not see the evil that is creeping into the churches. If there is any mention made of the evil, Satan is right on his job with "That is such a little trifle, forget it." Several years ago the question came up for a musical instrument in a certain church. One old deacon brother said he didn't like the way it was introduced as it might be a fiddle and we just couldn't stand for that, bue the old deacon has since then sat and listened to the fiddle in that church and I presume Satan was right by to whisper, "It isn't any worse than the piano."

H. H. Helman said, "True worship is positively never entertaining and such features as are introduced for this purpose are undeniably out of place for they only touch the surface of life; they do not pierce through into the inner life of man."

Are we sleeping while a quarter of a million youth nineteen years old and younger, have been arrested in our nation. It may next be your son or mine. Who cares? Is it nothing to me? Is it nothing to you, to me, that the church and Sunday school are losing influence

in almost every community. Should I be there when church and Sunday school opens, should I stay until the close? Or should I run in a few minutes then leave and say, I was there?

Should we be alarmed that many churches do not have a prayer meeting and have closed or have a Sunday evening service half time? Perhaps there is a drama or pictures instead. I have heard it said, when such things begin to happen we will stop them. Have they? No, Satan stands by with "You must do these things, have something modern to hold the crowd." Are we sleeping, arouse, whose church will be next? Keep wide-awake for Satan is ever ready to administer his anaesthetic, so one does not see or realize the evil that creeps in step by step. "It is the little foxes that spoil the vine."

Is it nothing to you, to me, that many family altars have discontinued for lack of interest, time, etc.?

"Old foggy, out of date, back number, narrow minded, too much mouth," are terms applied to sincere, Godly people who are trying to warn, help turn, and keep

folks in the narrow way. "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in there at; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:13-14.)

Are we sleeping while the movies are creeping into our schools and churches, the radio programs of crime and drama are broadcast into our homes and our children are reading the comic strips? No wonder the churches are losing influence with such substitutes as we have for the word of God.

A preacher said not long ago, "The preachers have lost their influence, for preachers that have suppers and plays in their churches to entertain and get money to finance the church program have no right to stand in the pulpit and condemn the people out in the world for gambling and theater going for he has them in his own church."

Some folks are not alarmed over sin and the condition things are in. Oh, no, they have no opposition for

they are going the same way the devil is, but just try the "Thus saith the Lord," the devil tries to stop people who try to do right.

"The wages of sin is death" but are we sleeping while there is such faithful admonition in the holy word, "Be sure your sin will find you out," "God is not mocked; for whatsoever a man soweth, that shall he also reap."

May we watch and keep wide-awake and out of reach of Satan's anaesthetic so we will ever be on the alert for sin of whatsoever nature.

Nokesville, Va.

DON'T STAY AWAY FROM CHURCH

Because "it rains." That would not keep you away from business.

Because "company comes." Bring them with you.

Because "you are rich." We can help you cure that.

Because "you are poor." All seats are free.

Because "you do not need the church." It isn't so. If you must have your attention centered in the dirt six

days a week, take one to investigate the glory beyond the clouds.

Because "the church does not need you." Never did the church need more and better men and women.

Because "by your own admission, you are lazy." Idleness is the devil's workshop.

Because "it seems so hard to get ready." Make it a matter of conscience, instead of convenience.

Dont stay away for any reason except one you can honestly give your Master.

—Selected.

A GROWING DISEASE

Morbus Sabbaticus attacks the patient suddenly every Sunday. No symptoms are felt on Saturday night; the patient sleep well, wakes feeling well, eats a hearty breakfast; but about church time the attack comes on and continues until services are over for the morning.

Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk, talk about politics and read the Sunday papers.

He eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, and wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday.

The peculiar features are as follows:

1. It always attacks members of the church.

2. It never makes its appearance except on Sunday and prayer meeting night.

3. The symptoms vary, but it never interferes with the sleep or appetite.

4. It never lasts more than twenty-four hours.

5. It generally attacks the head of the family.

6. It is contagious.

7. No physician is ever called.

8. It always proves fatal in the end, to the soul.

9. No remedy is known for it except prayer.

10. Christ is the only antidote.

11. It is becoming fearfully prevalent and is sweeping thousands, every year, prematurely to destruction.

"Be not deceived, God is not mocked; for whatsoever

a man soweth, that shall he also reap." (Gal. 6:7.)

Sel. Ethel O'Brien.

THE EMPTY SEAT HAS AN ELOQUENT TONGUE

It says:

To the preacher, "Your sermons are not appreciated."

To the visitor, "This church is not going forward."

To the treasurer: "Look out for a deficit."

To the prospective church member, "You had better wait awhile."

To the number present, "Why don't you go visiting too."

BY ONE OFFERING

Mae Thorp

We have a wonderful God who has made provision for us on conditions.

To those who come to God in faith the promise is, "Though your sins be as scarlet they shall be as white as snow."

Now, God does not say tomorrow I will make your sins white, or next week nor next year. All who are

born again are given the spirit of adoption, taken into God's happy family, joint heirs with His Son, Jesus Christ, who by that one offering hath perfected forever them that are sanctified.

Have we any promise of a tomorrow to us?

The answer is absolutely no. There is absolutely no merit about man apart from God. No enduring value about his health with no saving virtue about his morals. No enduring fame in his achievements, nothing that can in any way enhance his chances before God.

Since all have sinned by transgressing God's law. The soul that sinneth, it shall die.

Sinful man is doomed to face eternity in a lost, helpless, hopeless condition. For the wicked shall be cast into hell and all the nations that forget God.

Is there no hope? Yes, thanks be to God that he has provided a means of escape. By one offering He hath perfected forever them that are sanctified.

In John 3:16 we read that God so loved the world that He gave His only begotten Son, that whosoever be-

lieveth in Him should not perish, but have everlasting life. How every child of God should have a hungering and thirsting for everlasting life. Not a life that will come to an end tomorrow or next week or perhaps next year. Everlasting, unending.

In Cor. 5:7 we read, for our passover also hath been sacrificed, even Christ. Christ hath been offered on the cruel cross, once for all, and to all mankind regardless of race, color or age.

(Romans 5:8) But God commandeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then being now justified by his blood we shall be saved from wrath through him.

R. 2, Waynesboro, Pa.

THE SABBATH DAY

America as a nation has largely forgotten the Sabbath. Our colonial ancestors kept the Lord's day (Sunday) as a holy day. Later we spelled it holiday. We yet call it Sunday, but to many folks it means Funday. If we were to change the U to an i, we might call

it Sindy. When we behold the baseball games and other sports and places of worldly amusements draw their largest crowds on the Lord's day, and when we see millions of people carry on their secular labor Sundays, and know that less than ten percent of the people attend church services, it makes us shudder. We do not intend to deal with the question of keeping the first day as opposed to the seventh day. We are aware of the fact that the ceremonial law of the Old Testament seventh day, with its bondage of form and ritual, is done away in Christ. But the moral law of honoring God by setting aside a day apart from our secular affairs for the worship of Almighty God and for the glorifying of his holy name has not been abrogated but is incumbent upon Christians today.

Therefore, we raise a voice of warning against the keeping of no day of rest and worship. A sin which the scriptures as well as sound reason and real experience condemn.

Holy Writ plainly teaches that God ordained the Sabbath as one of the signs

between himself and his people (Ex. 31:12-17; Ezek. 20:12-20) and it follows that when men cease to keep his sign they cease to be his people (Jer. 17:21-27, Ezek. 20:13). The Jews robbed God of seventy years of Sabbaths and were carried into exile for it. They were thus forced to let their land rest untill for exactly that time (Jer. 25:11-12). We are told that death was the penalty which the desecrator of the Sabbath brought upon himself (Ex. 31:15) and it is yet so—only now the death is first spiritual.

Reason and experience have taught us who have observed conditions that those who desecrate the Lord's day bring, oftentimes, upon themselves untimely death of the body. We wish to impress upon our minds the thought that those who violate God's principle of the Sabbath do not prosper physically, financially nor spiritually. Can a man rob God? Can he get away with it? No.

Voltaire, that outstanding Frenchman who was a bitter enemy of truth said: "We can't kill the Christian religion until we kill the

Christian Sabbath." He saw how closely associated the two were. It seems that what the father of the French Revolution could not bring about by legislating a ten-day week, his father the devil is wonderously accompanying by a five-day week, with its definitely planned "week end," thus transforming the Lord's day into a day of carnal pleasure which results in degraded minds, gross immorality and matrimonial messes. These conditions will finally destroy the home, the church and the nation, if God permit. The great question confronting America is: What can be done to right these conditions? Are we as a church trying to counteract Satanic insults upon the congregation of God's people? Let us think seriously, act soberly and stand courageously as well as unitedly against the onslaughts of Satan in his endeavor to destroy the faith.

In view of these foregoing brief statements, we believe that the Lord's day is one of the greatest bulwarks in the world to individual, national and spiritual strength. This is shown plainly by the contrast between Spain and

Scotland; Spain has for hundreds of years used Sunday as a day of sport and carnality. At one time Spain was a mighty empire, but today she is reaping in sorrow, as she is suffering the inevitable consequences of a nation who has forgotten God and his word. But Scotland, which has kept the Lord's day more strictly than any other land, has for centuries produced strong men, Christian martyrs, heroes and missionaries, also renowned preachers. In this connection one may well give an incident relative to the Lord's day. Stephen Girard of Philadelphia, the infidel millionaire and founder of Girard College, on a certain Saturday summoned his clerks and said that he wanted them to help unload a vessel which had just arrived that day. Of course that would require that the clerks work on Sunday. One young clerk answered Mr. Girard and said: "I can not work for you tomorrow." "Well," said the proprietor, "if you can not do as I wish, we can separate." "I know that, sir," said the young man turning pale; "I also know that I have a widowed

mother to care for, but I can not work on Sunday." "All right," was the reply, "you go to the office and get your pay due you." The young man walked the street for three week seeking a job. One day the president of the bank with which Mr. Girard was associated asked Mr. Girard to name a suitable person for cashier for a new branch bank that was about to be opened. After some reflection he named this young man. "But I thought you discharged him?" "I did," was the answer, "because he refused to work for me on Sunday; and the man who will lose his position for the sake of principles is the man to whom you can trust your money."

At the time of this writing, I glance at the local newspaper and find eleven advertisements of week end sports such as card parties, floor shows, dances, ball games, etc. Why does Christian America—so-called—allow this? What can be done? We lack possibly the three C's of worth-while effort: that is, courage, consecration and co-operation.

Sel., Clara Reighard.

NEWS ITEMS

PLEASANT RIDGE

We surely enjoyed a wonderful spiritual feast at this place June 11th and 12th. We held our love feast with real good attendance and a splendid interest.

On Saturday Bro. Ahner gave us a message and Bro. Ira Butts in the afternoon. At the close of the afternoon services one young man was baptized. In the evening 99 surrounded the Lord's tables with Bro. Ira Butts officiating.

Sunday morning we met at 7:30 for morning worship. Then at 10 o'clock for Sunday school, with an attendance of 154, after which Bro. Ahner gave us another message from God's word.

We sure appreciate the presence of all the visiting members from other congregations and heartily invite you to come again.

Mary Miller.

WAYNESBORO, PA.

On August 21st, we are expecting our revival meeting to begin, the Lord willing, with Elder A. B. Rice, the evangelist. We extend an invitation to all that can attend.

Mae Thorp.

NOTICE

To all ministers who want a "credential card" please get in touch with your local elder in

charge, who will in turn apply to chairman of General Mission Board.

Marion Roesch,
Sec. of M. B.

SWALLOW FALLS, MD.

On July 8th, at 3:15 p. m., we met for council. Bro. L. B. Flohr, our presiding elder, being present. Meeting was opened by singing a hymn, scripture reading from Matthew 6, and prayer by Bro. Flohr.

Bros. Z. L. Mellott, Charles Sines and Lester Sines were elected church trustees for a term of three years.

Preparations were also made for a love feast, August 13th.

As our Sunday school has grown we decided to add another class with Sister Iva Sines as teacher.

Bro. and Sister Flohr spent the week end with us, he preached three inspiring and uplifting sermons while here.

May the Lord bless this part of His moral vineyard.

Ruth Snyder, Cor.

NEWBERG, ORE.

We, the Newberg Dunkard Brethren church, held our quarterly council July 16th. Bro. J. A. Reed read the third chapter of Acts, and lead in the opening prayer, after which our Elder, Bro. E. L. Withers, took charge. All business was taken care of in a Christian-like manner.

In June some of our members were permitted to enjoy the District Meeting at Wenatchee. We had a very good meeting and en-

joyed a love feast with them. Also two dear souls were willing to walk closer to the Master. They were Sister J. A. Reed and daughter, Elsie. Bro. J. A. Reed is an elder so at our council we received Sister Reed in her official capacity.

We plan to have a love feast September 3rd. Would like to have as many of the members with us as can come. We also plan to have some meetings at the time of our love feast.

We ask an interest in the prayers of God's people.

Dora Spurgeon, Cor.
401 N. Harrison St.,
Newberg, Ore.

A CONTROVERSY ABOUT WHAT CONSTITUTES BELIEF IN GOD

Henry Nelson Wieman, a well-known professor in the Divinity School of the University of Chicago, defines God as "the activity which connects the ideal with the actual." Professor John Dewey, of Columbia University, the most widely known philosopher in America, frankly confesses that he does not believe in God. In other words, he is an atheist. Dr. Dewey had a controversy in a Modernist magazine with Prof. Wieman on the question of the latter's view of God. Dr. Wieman claims for himself belief in the existence of

God, but Prof. Dewey asserts that Wieman's belief in God does not substantially differ from his belief or disbelief; in other words, Dewey asserts that Wieman also is an atheist.

Obviously, if the two men differ from one another on this question, the difference is so slight that it would require a powerful microscope to detect it. And yet Dr. Wieman claims to be and is generally accepted to be a theology professor. The late president of Union Theological Seminary in New York, A. C. McGiffert, in the book, "Christianity as History and Faith," defended the view that belief in the existence of God is not essential and the denial of His existence is not inconsistent with the Christian faith. Atheistic Christianity is, in his opinion, perfectly legitimate.

Atheistic "Christianity"

The claim that faith in God is not essential to Christianity, and that atheistic "Christianity" is true Christianity, is fully in keeping with the view, held by exponents of the Social Gospel, that "the inner life" is also inessential. It goes without saying that this is

simply the denial of the Christian faith—stark apostasy. The advocacy of such views by professors in theological seminaries indicates conditions of almost unbelievable confusion. It has an indescribably paralyzing, demoralizing effect on America's religious life. And yet Modernism is dreaming of a religious revival through the acceptance of Modernist tenets and the abandonment of the old faith. The type of atheism described above is of course not of the blatant, blaspheming variety represented by the American Association for the Advancement of Atheism which asserts that there is proof against the existence of God.

The academic atheism comes under a theistic cloak and pretends to serve the cause of religion. Obviously, the anti-Christian influence of the said association is insignificant as compared with that of academic atheism. Pity the young preachers sitting at the feet of such men for theological training, and pity the congregations whom they may be called to serve. Is it possible that they fail to see the indescribable damage to

both religion and morals by the loss of faith in God? Can it be said of them that they know not what they do? They do not even claim that they have proof against the existence of God.

BABBLING OF WORDS

To his son in the faith, Timothy, the apostle Paul wrote, "Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred." (II Timothy 2:16-18.)

We doubt if there is anything that is as harmful to the soul as the indulgence of foolish talk, vain babbling. What is needed these days is the pure unadulterated gospel of our Lord and Savior, Jesus Christ. To Titus Paul wrote, "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned." We are at present living in a time when lawlessness and iniquity abound. The cry of

the majority is, "Down with truth and righteousness and up with lawlessness and iniquity." In Bible language it is put this way: "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isa 30:10-11.)

Not many months ago the writer happened to be in the same coach with several others. In the course of a conversation that was going on between two parties we overheard the speaker say to a friend, "I am so glad I have gotten over believing in the old-fashioned orthodox way of being a Christian," etc. These words were spoken by one who claimed she had gotten hold of something more modern and more satisfactory than the old-fashioned orthodox way. While these words were spoken by one who knew what it meant to be saved by faith in Christ and the blood of the cross, they conveyed to us the exact meaning of the Bible words just previously quoted, "Speak unto us smooth things, prophecy deceits."

There is a universal turning away from the Bible standard and a universal cry of getting rid of Christ. "Drop Jesus," was the catchword of a short article in a magazine some years ago. This article stated how a certain church in New York city had decided to drop Jesus from their church creed. What are we coming to? Where are we drifting? The predicted latter day apostasy is upon us in brazen form. Higher criticism is ravaging the rank and file of Christendom and many have erred from the faith. Many are being deceived by their pernicious ways and manner of doctrine. It is high time that the church awakes out of her lethargic condition and sounds the note of warning. Can we wonder at the apostle John warning the children by saying, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1.)

Is it possible to know these false prophets? Is there some mark of distinction by which they can be

detected? Listen! "Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come and even now already is it in the world." (I Jno. 4:2-3.) Beware of those who deny the Deity of Christ. Beware of those who deny efficacy of the shed blood of Christ. Beware of those who deny the substitutionary death of Christ. Beware of those who deny that Christ is God come in the flesh and the virgin birth of Christ. Beware of those who deny the inspiration of the Bible. Beware of those who do not love the Lord Jesus Christ in all His Godhead. Beware of antichrist. Remember this, that in the last days perilous times shall come. They are here. They are upon us now.

Remember, "when they shall say peace and safety, then sudden destruction cometh." "Now we beseech you, brethren, by the com-

ing of our Lord Jesus Christ" (this is the believer's hope) "that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you. . . . The mystery of iniquity doth already work" (because they received not the love of the truth that they might be saved). "And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness."

"Let us who are of the day be sober, putting on the breastplate of faith and love, for an helmet the hope of salvation by our Lord Jesus Christ." Wherefore comfort yourselves together until He comes to receive you unto Himself.—Selected.

MODERN DEFINITIONS OF GOD

Such is the character of a morality to which belief in God is not considered essential. In fact, Modernism does not accept the Biblical

revelation of God. And the representatives of the advanced Modernism, even if professing belief in God, give definitions of God which are evolutionary and anti-supernaturalistic; their definitions of God are, in other words, in the last analysis naturalistic and atheistic. They admit that their views on these questions are merely relative opinions and are subject to constant change, therefore they are not claimed to be correct or true and are entirely unfit for a foundation of religious faith.

Here are a few definitions of God as given by influential Modernists: "If we accept the idea that nature is more than just physical, material substance," says Professor Ames of the University of Chicago, (one of the prominent religious authors of America and a pastor in a Protestant denomination) "then we may easily understand how nature may be God to us." A number of professors in Protestant theological seminaries have defined God as a "cosmic trend" and as "an activity." Professor Walter Marshall Horton, of Oberlin Theological Seminary,

speaks of God as "a vast cosmic drift or trend toward harmony, fellowship and mutual aid."

CHRISTIAN ATTIRE

There are a number of principles found in I Tim. 2:9-10 and I Pet. 3:3-4 that might be stated as follows:

The attire of a Christian is to be modest.

"Adorn themselves in modest apparel, with shamefacedness and sobriety."

The attire of a Christian is not to be ostentatious, that is not for show.

"Not with broided hair, or gold, or pearls."

"Let it not be that outward adorning."

The attire of the Christian is to promote or foster spirituality.

"Let it be the hidden man of the heart."

The attire of the Christian is to be economical.

"Or costly array."

The attire of the Christian is to manifest humility.

"The ornament of a meek and quiet spirit."

The attire of the Christian is to be in keeping with the Christian profession.

"But which becometh

women professing godliness."

The attire of the Christian is to be in harmony with the example of godly women of old time.

"After this manner in the old time the holy women also who trusted in God adorned themselves."—J. L. Stauffer in "Christian Doctrine."

Think Through This

It is not a good preparation for your first Sunday in heaven to have mis-spent your last Sunday on earth. Your absence from church is a vote to close its doors.

Don't throw mud; you might miss your mark, but you are bound to get your hands dirty.

Patrick Henry at the close of his will wrote these words: "There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this though you had all things else, you could not be happy."

In all thy ways acknowl-

edge Him and He shall direct thy paths.—Prov. 3:6.

For men soon change and quickly fail; but Christ remaineth forever and standeth by us firmly unto the end.—Thomas A. Kempis.

ADULT SUNDAY SCHOOL LESSONS

- July 3—I Cor. 10:1-33.
 July 10—I Cor. 11:1-34.
 July 17—I Cor. 12:1-31.
 July 24—I Cor. 13:1-13.
 July 31—I Cor. 14:1-40.
 Aug. 7—I Cor. 15:1-32.
 Aug. 14—I Cor. 15:33-58.
 Aug. 21—I Cor. 16:1-24.
 Aug. 28—II Cor. 1:1-24.
 Sept. 4—II Cor. 2:1-17.
 Sept. 11—II Cor. 3:1-18.
 Sept. 18—II Cor. 4:1-18.
 Sept. 25—II Cor. 5:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- July 3—Elijah Taken to Heaven.
 II Kings 2:1-11.
 July 10—Elisha Performs Miracles.
 II Kings 2:12-25.
 July 17—Elisha Restores a Boy to Life.
 II Kings 4:18-37.
 July 24—Naaman and the Little Maid.
 II Kings 5:1-14.
 July 31—Elisha's Heavenly Protectors.
 II Kings 6:8-23.
 Aug. 7—Israel Carried From Their Homes.
 II Kings 17:6-23.

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BIBLE MONITOR

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September 1, 1938

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PERFECT PEACE

This unfailing assurance that we have of surmounting all difficulties and living a victorious Christian life through Christ the author and finisher of our faith is indeed an inspiration to the faithful in the midst of the tribulations thru which we must pass in this world. It is also a matter of great joy to know that the church is going to endure unto the end, in spite of all the deceptions and manipulations of Satan through power and signs and lying wonders which are yet to come. We have this assurance from Jesus our Savior. In speaking of His church which He was establishing Jesus at one time declared "The gates of hell shall not prevail against it." The scriptures indicate that the faithful will be few as the end ap-

proaches and that they will have to endure tribulation, nevertheless the power of God is, and will be sufficient for every trying hour.

This fact lends to us a feeling of safety and gives us confidence to face the darkest hours and engage the strongest forces of the evil one fearlessly. The knowledge that the protecting power of the great God of the heavens is over His children brings peace into the soul of the faithful believer which nothing can remove. It is no doubt this thought that prompted the poet to pen these beautiful lines:

In the rifted rock I'm resting,
Safely sheltered I abide;
There no foes or storms molest me,
While within the cleft I hide.

Peace, which passeth understanding,
Joy the world can never give;
Now in Jesus I am finding,
In His smiles of love I live.

We are told in Isaiah 26:3-4, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

In speaking to the disciples at one time Jesus used these soul cheering words, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Not only did Jesus overcome the world but he made it possible that we also can overcome the world. We win this victory by being born again—"born of the water and of the Spirit" in faith believing in the atoning blood of the Christ and the regenerating influence of the Holy Spirit. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (I John 5:4-5.)

Again, in John 14:27, Jesus tells us, "Peace I leave with you, my peace I

give you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." With this unfailing assurance and these comforting words what more could we ask? Our Lord has provided for our every need here if we but trust and serve Him. In the midst of all this uncertainty, turmoil and strife yea, even unto the end of the world we can have perfect peace if we exercise faith in the Son of God and are resigned, submissive, meek and obedient children to His instructions left us in his saving gospel.

"O give thanks unto the Lord, for He is good: for His mercy endureth forever. Oh that men would praise the Lord for His goodness, and for his wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness."

ROMAN PERSECUTIONS

Lewis B. Flohr

References to the Christians of the early church, in the writings of those days, are few. There were two

noted Roman scholars by name Pliny. Pliny the elder, and his nephew, usually called Pliny the younger, and referred to by the emperor Trajan as Secundus, ie. Pliny the second. Pliny, the younger, was Roman governor of Bithynia and Pontus in the year 111. At that time the Christian faith was prosecuted by order of the Emperor.

Younger Pliny, as a governor of provinces by appointment of the Emperor had occasion to write the following letter:

"It is my invariable rule, sir, to refer to you in all matters where I feel doubtful; for who is more capable of removing my scruples, or informing my ignorance? Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, and difference is usually made with respect to ages, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a

pardon; or if a man has been once a Christian, it avails nothing to desist from the error; whether the very professing of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession are punishable; on all these points I am in great doubt. In the meanwhile, the method I have observed toward those who have been brought before me as Christians is this: I asked them whether they were Christians; if they admitted it, I repeated the question twice, and threatened them with punishment. If they persisted, I ordered them to be at once punished, for I was persuaded whatever the nature of their opinions might be, a continuations and inflexible obstinacy certainly deserved correction.

"There were others also brought before me possessed with the same infatuation, but being Roman citizens, I directed them to be sent to Rome.

"But this crime spreading (as is usually the case) while it was actually under prosecution, several instances of the same nature occurred. Anonymous in-

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formation was laid before me, containing a charge against several persons, who upon examination denied they were Christians, or had ever been so. They repeated after me an invocation to the gods, and offered religious rites with wine and incense before your statue (which for that purpose I had ordered to be brought, together with those of the gods), and even reviled the name of Christ; whereas there is no forcing, it is said,

those who are really Christians in any of these compliances. I thought it proper, therefore, to discharge them. Some among those who were accused by a witness in person at first confessed themselves Christians, but immediately after denied it; the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error. They all worshipped your statue and the images of the gods, uttering imprecations at the same time against the name of Christ.

"They affirmed the whole of their guilt or their error, was that they met on a stated day before it was light and addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for the purpose of any wicked design, but never to commit any fraud, theft or adultery, never to falsify their word nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate and then reassemble, to eat in common a harmless meal. From this

custom, however, they desisted after publication of my edict, by which, according to your commands, I forbade the meeting of any assemblies.

"After receiving this account, I judge it so much the more necessary to endeavor to extort the real truth by putting two female slaves to the torture, who were said to officiate in their religious rites; but all I could discover was evidence of an absurd and extravagant superstition. I deemed it expedient, therefore, to adjourn all further proceedings, in order to consult you. For it appears to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even of both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country.

"Nevertheless it still seems possible to restrain its progress. The temples, at least, which were once

almost deserted, begin now to be frequented and the sacred rites after a long intermission, are again revived; while there is a general demand for the victims, which till lately found very few purchasers. From all this it is easy to conjecture what numbers might be reclaimed if a general pardon were granted to those who shall repent of their error."

To the foregoing letter to Pliny the younger, or the second, the emperor, Trajan replied:

"You have adopted the right course, my dearest Secundus, in investigating the charges against the Christians who were brought before you. It is not possible to lay down any general rule for all such cases. Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved, they must be punished: with the restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance. Anonymous informations

ought not to be received in any sort of prosecution. It is introducing a very dangerous precedent, and is quite foreign to the spirit of our age."

These two letters are of interest and value. They show a spirit of leniency, somewhat at least, on the part of both Governor Pliny and Emperor Trajan, a solemn compact against fraud, theft, adultery, false witnessing, and faithfulness to trust placed in the Christians, by brethren or others. Also the assembling together to eat a "harmless meal." It is of note that Pliny's letter states that those who were really Christians could not be forced to deny Christ, nor do obeisance to the heathen Roman gods. Those found to be Christians were sold into bond service or even slavery.

The early Christians made use of Pliny's letter to show they lived simple, inoffensive lives.

It is no cause of wonder that Pliny refers to Christianity as our extravagant superstition, which description fits the Roman religion much better, for the Roman gods were for this life and

this world and its affairs. No Roman thought of his gods when he came to die, for they had no connection with nor power over or in the future.

Therefore a religion reaching out and having to do with existence after human death was "extravagant" to the Romans, and to be classed as a "superstition" when compared with their polytheism or religion of many gods.

One thing more: the Romans for some time had been deifying (making gods of) their emperors; Pliny says he placed Trajan's statue with those of the "gods" and had those denying that they were Christians make offerings and worship before his statue. Sad, isn't it, that many "emperors" of today are so dangerously close to expecting deification, so the people may worship them!

Thou shalt worship the Lord, thy God, and Him only shalt thou serve.

Vienna, Va.

SELF-DENIAL

E. J. Reece

Self-denial, defined, re-

fusal to consider one's own wishes; the setting aside of one's own desires for the sake of others.

Easy to understand the meaning, not always so easy to make practical, because of our own estimate which we have unduely placed on self.

And as a certain poet says:

If self must be denied,
And sin forsaken quite.
They would rather choose
the way that's wide,
And strive to think it right.

The trouble with man whether he thinks so or not, he acts as if he knew better than his Maker.

It seems to be the nature of man, some at least, to put a wonderful estimation on self. But when one properly comes to himself so that he can see himself as he really is, he will be humiliated, willing to deny himself, take up his cross and follow Jesus.

In Luke 9:23 we read, "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily and follow Me." The common, the meek, the humble,

the lowly, will hear and obey.

"But they say we will not have this man to reign over us." (Luke 19:14.)

Or "go thy way for this time; when I have a convenient season, I will call for thee." When Jesus was here preaching, it is said the common people heard him gladly. The same on the day of pentecost when the apostle Peter preached, and told the people what to do to obtain the remission of sins. It is said, then they that gladly received his word, were baptized and the same day were added unto them about three thousand souls, acting as wise men. Note Matt. 7:24.

In Luke 7:30, we have another class brought to our minds, Pharisees, and lawyers. Bible readers know who they were. They represented more those that Jesus speaks of in Matt. 7:26, rejecting the counsel of God, against themselves. However, they were religious professors; and we have quite a number of the same kind of professors today.

Notwithstanding the plain teaching of Christ and the apostles, which says, "Go teach all nations," baptizing

them," so the apostle Peter when asked what shall we do? Then said Peter unto them, repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins. Did any of the inspired writers teach different?

It has been said, the best people on earth is the common people. I know they make fine neighbors, and I notice they adhere more readily to the doctrine of self-denial. They bear the burden of labor, working with their own hands, and are the most useful factors in society, whether on the farm, in the shop, in the store or in the church, or in the ministry, or any other useful vocation in life. They are the most social class in the world, class distinction has no place among them. Their standing occupations and relations in life fit them exceedingly well to except readily the kingdom of heaven. They make humility practical which is a Christian trait, which so many of the world, and church members are not willing to acquire, and yet it is a trait we must cultivate in our lives in order that we may be exalted in

due time, by the Lord.

(James 4:10) "Humble yourselves in the sight of the Lord; and He shall lift you up."

(I Peter 5:6) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Humility comes before exaltation. When we think of the condescension of the Master for our sake, as Paul gives in Phil. 2:8-12, "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In the above we see the greatest love, obedience, and humility ever manifested.

In self-denial we are only supposed to deny ourselves of things that would hinder in living the better life. The things we need deny ourselves are only things we

don't need and are detrimental. The lusts of the flesh, and the lust of the eyes, and pride of life, is not of the Father—not needful. Peter tells us to abstain from fleshly lusts, that war against the soul. (I Peter 2:11.)

Paul to Titus 2:11-12, "For the grace of God that bringeth salvation hath appeared to all men. Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world." A very reasonable service. "My yoke is easy, and my burden light." (Matt. 11:30.)

So if any man will come after Christ, let him deny himself, and take up his cross daily, and follow Me." I see no other way to heaven.

Fairview, Mo.

BOLDNESS AT THE THRONE

J. H. Beer

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help, in the time of need. Prayer occupies a most im-

portant place in the life of the Christian. His vigor, happiness, growth, and usefulness depend upon it. In scripture the utmost encouragement is held out to prayer. This verse is one of the sweetest of invitations to prayer. Here is our great resort described: The throne of grace, once it was called the mercy seat, but now the throne. 1st, To God as a king, with reverence, confidence, and submission. (Heb. 10:22.) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

2nd. To one who gives as a king: therefore we ask largely and expectantly. He has riches of grace and power, (Acts 15:11), but we believe through the grace of our Lord Jesus Christ. We shall be saved even as they.

3rd. To one who sits upon the throne of grace, on purpose to dispense grace, it is his design, his object in displaying Himself as King, to one who in hearing prayer is enthroned and glorified grace is at its utmost believes prayer, it is

grace on the throne. To the throne of the great God poor sinners are invited to come, oh the privilege of having audience with the King of Grace. Here is a loving invitation, "let us come." It is the voice of one who goes with us, it is an inviation. 1st. From Paul, a man like ourselves, but an experienced believer who had much tried the power of prayer. 2nd, from the Holy Spirit; for the apostle spoke by inspiration. The spirit, making intercession in us, says let us come, let us not be indifferent to this sympathetic call, at once let us draw near to God. (James 4:8), "Draw nigh unto God and He will draw nigh unto you." Here is a qualifying adverb: let us come boldly, not proudly, presumptuously, nor with the tone of demand from the throne; yet boldly for it is the throne of grace. By this adverb, boldly is meant we may come constantly at all times, we may come unreservedly with all sorts of petitions, we can come freely with simple words, to one who will have compassion on the ignorant. (Heb. 5:2.)

We may come fervently with importunity of

pleading, here is a reason given for boldness: first, that we may find mercy and find grace not that we may utter nice words, but that we may actually find blessings, we may come when we need great mercy, because of our sins. We may come when we have little grace, we may come when we are in great need of more grace, undeserving sinners may come. Our relation as children gives great freedom, the Holy Spirit guidance draws us near the throne. Christ has already died for us therefore God will deny us nothing.

The reason for a bold approach is in Jesus, he once was slain and the mercy seat is sprinkled with his blood. He is risen and has justified us by his righteousness. He has ascended and taken possession of all covenant blessings on our behalf, let us ask for that which is our own. Let us come to the throne when we are weak to find help; let us come to the throne when we are tempted to find grace and strength.

Obtaining mercy comes first; then finding grace to help in time of need. You cannot reverse God's order, you will not find grace to

help in time of need till you have sought and found mercy to save for it is in Christ that all the promises of God are, yea, and amen.

Denton, Md.

WHICH IS THE RIGHT CHURCH?

The Dunkard Brethren Church is the Church of the New Testament in Faith, Doctrine and Practice, as Taught by Christ and His Apostles

Part I

Editor's Note:—In this issue we are beginning a continued article on the subject "Which is The Right Church?" selected by Bro. H. L. Junkins of York Springs, Pa. This article was written a number of years ago and we think it worth consideration.

No church on earth today can be right and Divine only so far as it is willing to embody the teachings of the Founder, the Lord Jesus Christ. The value of her Divinity depends entirely upon the New Commandment, John 13:34-35. The very fact that new churches are coming into existence every year is a sign that the opinions, theories, doctrines of men are are placed above

the value of the true New Testament discipleship and the standard of the New Testament Doctrine. Just as long as men and women unite themselves into denominational bodies and express and advocate their views, just that fast the apostolic doctrine will be lowered, and the prayer of our Lord remain unanswered. John 17:21.

In the darkest days of Popery God has had the Right Church on earth; God has never left Himself without a witness. It is true, that from the rise of anti-Christian power till the dawn of the reformation, the people of Christ holding to the right church may be denominated a little flock. Yet small as their number may appear to have been to the eye of man, and unable as historians may now be to trace with accuracy the Saints of the Most High amidst a world lying in wickedness it cannot be doubted that even then there was a remnant which kept the commandments of God and the testimony of Jesus Christ. Can we suppose that during any period of the New Testament that the doctrine of the Brethren

church, the true Church of Christ, ceased to exist or that His cause has utterly perished from the earth. Today-- the true Christians may be denominated a small flock. But now we ask which is the right church? There can be but one right one. And that church to be right must be a church after Christ's appointed plan. It must be a church of righteousness, peace and happiness. It must be no larger or small than the New Testament, for the New Testament principles are still greater and more powerful in words, deeds and practical godliness than any church of today. Wherever we find individuals who have exercised their willingness to obey the simple New Testament, duly repent, truly confess Christ and enter the watery grave and be immersed with Christ in baptism, and rise to walk in the newness of life and they continue steadfast in all the apostolic doctrines, feet washing, Lord's supper, the communion of bread and wine, the holy kiss, and the scriptures, tell us very plainly that when we are sick we are to call the elders of the church, and let them pray over us, anointing us with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall rise him up, and if he has committed sins, they shall be forgiven him. So it is necessary for us who desire to be saved by the gospel, to strictly adhere to its teachings. When all its doctrines are carefully complied with, then its promises stand good. Among the duties already stated is that of the prayer covering: I Cor. 11, read it carefully. "For a man indeed ought not to cover his head." This language plainly signifies that a woman ought to cover her head. We heard a preacher once say the hair is the covering. We admit that, but it is not the covering that Paul alluded to. What sense, or propriety, would there be in admonishing women to place a covering on their heads when they have it on all the time? If the hair was meant by the covering which women should wear when they pray or prophesy, Paul would have never told them to appear with their heads covered.

We spoke of feet washing.

That, as well as all the other ordinances of the gospel, should command our serious attention to be in the right church. Some church members look upon it as one of the strictest ordinances of divine appointment, yet because the church to which they have attached themselves does not observe it, of course it is not observed on their part. What was the language of Jesus to the apostles after feet washing was over that night? "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet," for, said He, "I have given you an example that ye should do as I have done to you." (John 13:14-15.)

When were the disciples to observe this command? They could not observe it that night, as feet washing was over. Why was it given as a future ordinance for the apostles to observe in the true church of Christ down through the ages?

We spoke of the holy kiss. Some members of different churches, as we have cited, reject feet washing; now upon what grounds do they reject the holy kiss? Surely the New Testament has said

enough about it, commanded five times, of that man was more consistent. While the Passover supper was being eaten, Jesus instituted the communion of bread and wine, and as they were eating Jesus took bread and blessed it, and break it, and gave it to the disciples, and said, "Take, eat, this is my body." Then he took the cup and gave thanks, and gave it to them, saying, "Drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins." Now the true church of Christ will not deprive the laity of the wine.

Now, to be Christians, and be members of the true church, means something. Anybody can be a church member in this fast age, when they can be at the Lord's table one day, and the next at the card table, at the dances, theaters, clubs, saloons, secret societies, in fact, at all the worldly and popular amusements. Not knowing that the friendship of the world is at enmity with God, and that if any man love the world, the love of the Father is not in him. The church which is the church must have and

possess primitive Christianity. It must understand the New Testament, the Gospel of Christ, and the relation of Christ and His Church to humanity. And then the importance of teaching all things "Whatsoever He commandeth." "Making disciples," using the method as recorded in the Acts of the Apostles, in organizing the church which is the true church. Then in the true church all things must be observed, whatsoever Christ commandeth, because He never placed one non-essential in His word. Non-essentials are the work of man. Christ teaches one faith, one Lord, and one immersion. The right church must be the church of which Christ is the head. The right church must be a divine institution, built upon the foundation of the apostles and prophets, Jesus Christ himself must be the chief cornerstone. How many of the hundreds of churches today could claim Christ as the head of their churches? The only church to be the right one must be the one that keeps closest in touch, by perfect obedience to the word of God as revealed through the embodi-

ment of Christ, can be called the true church.

In this fastidious age people are more attracted by a church which is more liberal than the New Testament. Where they are best entertained, where the choir gives operatic singing, where aristocracy, pride, society, selfishness, worldly dignity and abominable worldly pride and worldly amusement dominate. The true church teaches that the everlasting fire, everlasting punishment and the outer darkness are for the devil and his angels and those who refuse and disbelieve in eternal life and happiness. Any church that does not teach this is far from being the right church. Not one church out of ten today dare preach the whole New Testament truths and live them out in their churches.

The Dunkard Brethren church we believe to be nearly scripturally right, if Christ and His disciples were right. This church is ready to prove all things, and prepared to hold fast to that which is right. But it dare not, and can not accept the theories and opinions of Luther, Calvin, Zwingli, Knox, Wesley, Campbell,

only so far as they abide with the New Testament of our Lord Jesus Christ. We believe that a preacher who neglects to proclaim the whole counsel of God, and the church member who fails to live up to the same, and the infidel, who denies the existence of a God, are all traveling together. The reason that there are hundreds of churches that are not the true church is because their preachers did not preach the gospel which is the power of God unto salvation in its purity. The world, the flesh and the devil have no place for the Christ.

We admit that there was at one time a right primitive church, but it has branched out into many hundred branches. It has departed from its original purity, so that hundreds of churches today have become a selected society affair, in which a few of the faith and order meet to sing, to read, speak or to be entertained by soul-inspiring music from a few horns and some music box and by the oratory of some gifted man of their choice. As a result, the signs which follow them that believe are very different from those of the early Christians' right church. Hundreds of churches and church members today say there is no use for casting out the devil. We decide with them. Preachers of the churches that are not of the true church are preaching that there is no hell. Then why is there a devil? Other preachers are preaching that there are Christians outside the churches. And thus the cause of Christ suffers more from the ignorance of its friends than from the attacks of the world, the flesh and the devil.

Bosses, pessimists, irreligious, weakling, unconverted, worldly-minded and those who enjoy all the worldly pleasures and amusements can become members, and even officials in the churches today, which should be proof that they are not true churches. In the sight of God, there is only one New Testament, one Christ, one church, and that is the true church. I do not wish to be understood by my religious friends that I am right and all others who differ with me are wrong. And I want to say to the reader that I

claim no right that I am not willing to give every other human being under heaven. None whatever. And I will fight, dear reader, for you, or any other person who disagrees with me to express their thoughts just as soon as I would fight for my own right to express mine, so you see I am very liberal and generous.

But though I, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. There is only on Christ, hence there can be but one Christianity, and one church, that is a true church, and to be outside this church there is no salvation. Permit me to say that the true church, if not the Dunkard, then some other has not lost its value. To the Christian it is health, comfort, happiness, success and prosperity. Today it is a rare and valuable institution, and getting to be more so every day. The very persons that need it most are those who appreciate it least. Which is the true church? The New Testament teachings alone can settle the problem. Ignorance will not excuse us. Bibles at one day sold from \$3,650,000 to \$8,000,000; to-day from 10 cents upwards. Now for preachers to say there is no hell and that there are Christians outside the true church. Just draw from the world the Bible and the restraining grace of God and all influence of the atonement of Christ, as well as the true church, in a few days we would have hell upon the earth. We have it now with the Bible, in the European countries. Humanity without the grace of God is as corrupt, as degraded, as the inhabitants of hell itself. Do we have to prove this assertion? Then we refer you to the great war across the waters. These nations profess to be Christian nations, and if the world must witness such things from the Christians, what must it expect from those not Christian? Where the church is the true one, as seen in the Dunkard Brethren church, and is free from worldliness and sin, and confirmed to all the will of God, the standard of what a Christian should be, even in the minds of the unsaved, will be correspondingly high and thus the full awakened soul will clearly see the evils

of worldly conformity and worldly allegiance and to such there will be little need of especial exhortation regarding the evils of worldly amusements, or worldly conformity in dress, and of the dances and card tables, theaters and secret lodges and of the indulgence of tobacco and the intoxicating drinks.

Now brethren, the true church, as we view it from a New Testament standpoint, comes as near being that of the Dunkard Brethren as any of the hundreds that we have any knowledge of. Then the members are converted men and women, new creatures in Christ. They live new lives, they are not seen at saloons, card tables and the dances. They can see with new eyes, and hear with new ears. They have new tastes, new appetites, new desires, new aspirations, new thoughts, new affections, and are in very deed new men and women in all that goes to make up true Christian manhood and womanhood for a true church.

(To be continued.)

I came not to call the righteous, but sinners to repentance.

THE SIN OF NEGLECT

Geo. Studebaker

When our blessed Savior was here on earth He taught us many beautiful lessons and one was that we should search the scriptures for in them ye think ye have eternal life and they are they which testify of me. (John 5.)

As I thought of this scripture I was made to wonder how much real searching of the scriptures is done today even by professing Christians. We go to church and hear our minister read his text and that is about all the average person knows about the scriptures from one year to another, and we have no one to blame but ourselves. We know all about the latest news in the papers but what do we know about our Bibles? We sometimes hear a blessing asked at our meals and then go on telling silly stories and that to even by our aged elders. Please read Epheasians 5:4 and see what Paul says about such conduct. I think if he could appear at such times he would most severely rebuke us for our misconduct.

It is plainly our duty to study our Bibles more and the dailies less.

And please read Timothy 3 and see what the qualifications are for church officials. I fear that not many would measure up to this standard and if not why should they be elected?

And please read Deuteronomy 6:1-10 and see what they were required to teach under the old law. And I thought what a fine thing if the same was required of us today in regard to the law of Christ.

And in regards to the family altar we find whenever Abraham moved to a new place he always set up an altar to the Lord. But in how many homes today do we find the family altar even amongst our aged elders no wonder our children grow up to disregard God's law and we have no one to blame but ourselves. Surely brethren and sisters we need to do some serious thinking along this line.

New Westminster, B. C.

SOWING AND REAPING

Elmer B. Hoover

Sometimes we wonder

when we sow if there ever will come a time of reaping. Jesus said, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." (Gal. 6:7-8.)

This was not only proven in days that have gone by but just pick up your daily papers and you will quickly see it being fulfilled before your eyes. It is heaven's eternal decree that it should be thus and we cannot change this statement no matter how much we may try.

Realizing that we cannot change it but are governed by it, we must watch our sowing if we expect to reap a good harvest. Life must be considered as a seed time. Everyone has his field to sow, to cultivate, and finally to harvest. By our habits, our actions, deeds we do, and by exposing ourselves to good and bad influences we are sowing and cultivating the seed for the coming harvest. We cannot see the seed as it grows and develops but we manifest

the fruits in our lives.

Just as the full-grown harvest is contained in the seed, so the full results of sin or holiness are contained in the sinful or holy deed. "When lust hath conceived it bringeth forth sin, and sin, when it is finished bringeth forth death."

We cannot reap a good harvest unless we have sown good seed; so we cannot reap eternal life unless we have sown to the spirit. If we are careless, sowing any kind of seed, even though we expect it to be good seed, we harvest just what we sow.

We say the world is in a serious condition at the present time. Is it any wonder? Go into home and you will quickly see trashy literature read in preference to the word of God. Oh, yes, we are not placing God first in our lives. Some day He will say to us as he said to that certain rich man in Luke 12:20, "Thou fool, this night thy soul is required of thee; then whose shall those things be, which thou hast provided?" "What is a man profited if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his

soul?" (Matt. 16:26.)

Nothing can be given in exchange for our soul and nothing is profited by laying up a lot of this world's goods. Job said, "Naked I came into this world and naked I go out." We must be more concerned about laying up treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal, realizing that Jesus said, "where your treasures are there will your heart be also." "The love of money is a root of all evil." It behooves every one to let go of the carnal things of this world and grasp the spiritual things in which there is eternal life abiding.

Too many people today think they can do almost anything and get by. They try to cover up their sins but remember God is a discernor of the thoughts of the heart as well as our deeds. If we get by in this life we will meet it in the world beyond. God said so and let God's word be true though every man a liar.

Ministers in many of the churches today act as though any thing will do. For the sake of their salary

they adhere to the wants and desires of the people by preaching the commandments of men rather than than the commandments of God. The ordinances of the church are cast aside one by one until eventually they will have the congregation observing none.

Jesus said, "If the blind lead the blind, both shall fall into the ditch, (Matt. 15:14). It is necessary for preachers when they preach to hew to the line and let the chips fall where they will. Regardless of who it hits or who it makes mad. We are charged earnestly to preach the word. Church members must be ready to receive the word of God for fear they deny in practice the God they proclaim in words.

Sowing to the flesh causes one to reap a harvest of corruption. We sow to the flesh when we do not please God first in everything we do. It is sowing seeds of selfishness, pandering to the lusts of the body, providing gratification for its lawful desires at the expense of the higher part of man, gaining things in life at the expense of others and a disregard for God and His

word. Paul sums up works of the flesh in Gal. 5:20-21. No matter how much we resemble good seed, if we are not sowing to the spirit it will be made manifest before the harvest. The story is told of a young man who desired to do some form of mischief toward a farmer who owned a good farm and it was free from weeds. One night the young man, after having bought a lot of weed seed, goes and sows it on the farmer's farm. Shortly after, the young man falls in love with the farmer's daughter. As the time went by the young man married the girl and upon the day of the wedding, to the surprise of the young man, the farmer gave him the deed to the farm, requiring it to be kept absolutely clean and free from all weeds. As the result of the young man's sinful deed of sowing weed seed, he spent the rest of his days reaping the sinful sowing by pulling weeds.

It behooves us to be careful realizing that whatever a man soweth that shall he also reap; if not in this life, in the life that is to come. Better by far not to sow any sinful seed—we won't need to worry about reaping

it.

Sowing to the spirit implies self-denial, resistance of evil, obedience to the spirit, walking in the spirit, living in the spirit, and guidance by the spirit. We use our means to advance spiritual things and we support and encourage those who are extending the influence of the spirit. The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. We will be concerned about the spiritual things in life and shall not worry about tomorrow. Being conscious of the fact that God is in every tomorrow, therefore we will live for today. Certain of finding at sunrise guidance and strength for the way. Power for each moment of weakness; hope for each moment of pain, comfort for every sorrow, sunshine and joy after rain.

Certainly we can tell if we are sowing to the spirit because our fruits will be made manifest. Jesus said, "By their fruits ye shall know them."

Paul says, "Let us not be weary in well-doing, in due season we shall reap, if we faint not." We are advised

in I Cor. 15:58, "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

We must choose carefully realizing that ignorance of the seed makes no difference. We must give an account for what we sow. We have two kinds of seed—good seed and bad seed; two kinds of sowing, sowing to the spirit and sowing to the flesh. Two paymasters, God or the Devil; eternal life or eternal destruction. Let us choose wisely and carefully the right path. Jesus said, "His servants ye are to whom ye yeild yourself to obey." To whom are we yielding today? May we remember that wise man who heard the word of God and obeyed. His foundation was built upon that solid rock, Christ Jesus. It was everlasting. His faith was not wavering. It had an anchor safe and sure in Christ, it would endure.

May we take the vow the Apostle Paul took in Rom. 8:38-39. He was persuaded that nothing could separate him from the love of God, which was in Christ Jesus our Lord. Then when life

comes to an end we can cheerfully say, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me in that day: and not to me only but to all them also that love his appearing.

May God help us so to live in the future.

109 Linden street,
Modesto, Calif.

NEWS ITEMS

BROADWATER CHAPEL

We, the Broadwater Chapel congregation, met in council July 30, 1938, at 7:30 p. m. Meeting was opened by singing hymn No. 388, after which our elder, Minor Leatherman, lead in prayer, and gave some very good remarks. Bro. Jonas Broadwater, our minister, also made some good remarks on keeping ourselves in order.

All business was taken care of in a brotherly manner. Bro. Virgil Sines was elected church treasurer, and Sister Mamie Broadwater was elected Sunday school treasurer.

We are pleased to have Bro. B. F. Lebo of Mechanicsburg, Pa., to be our evangelist for a series of meetings beginning August 14, 1938, at 7:30 p. m., and closing August 28,

1938.

Our Harvest meeting will be Sunday, August 21, 1938. An all day meeting.

The love feast will be Saturday, August 27, 1938. All are heartily invited to come to these meetings. Come and worship with us. We appreciate the presence of brethren and sisters of other congregations.

Pray for us that the Lord's work may prosper at this place.

Carl H. Broadwater, Clerk.

PIONEER, MICH.

The Pioneer congregation of Brethren Mich., announce their series of meetings opening September 18th and continuing for two weeks. These meetings are being held one month later than in previous years in order that it may make it more convenient for those who are busy at an earlier date. Bro. Kesler is in charge of these meetings and we ask an interest in the prayers of all faithful that he may have a good attendance and that some may find their way to a church home. The weather will be pleasant undoubtedly, here at that time and we would certainly appreciate the visit of any of the outside congregations. This summer we have been holding our meetings on the first and third Sunday of the month, making one more meeting day a month than in past years. If the good Lord continues to bless us with health and strength, next year we plan organizing a Sunday school.

There is plenty of room in this country to do real missionary work and any brother who has the cause of Christ at heart could do well to

consider this part of the country.
David E. Bussear, Cor.

WAYNESBORO, PA.

We, the Waynesboro congregation, held our council meeting at this place Saturday, July 30th, at 2 o'clock, with our elder, Bro. L. B. Flohr, present with us.

He opened the meeting by reading the first chapter of Hebrews.

Not much business came before the meeting, and all was disposed of in a Christian manner.

The following day, Sunday, July 31st, was our all day Harvest meeting. We met at our usual hour, 9:30 o'clock, for Sunday school. Preaching services followed with two of our neighboring ministering brethren present with us in the morning hour. Bro. H. M. Gunderman of Vienna, Va., was the first speaker. He read the 13th chapter of St. Matthew gospel. The parable of the sower and the seed. Bro. Gunderman gave us many good thoughts. The 13th chapter of Matthew is a wonderful chapter and I wish that everyone who reads this news item would take their Bible and read this chapter. It contains much on which to meditate.

Again, I say read from the 36th verse to the end of the 43rd. "Who hath ears to hear, let him hear."

Bro. Arthur B. Rice spoke on a personal touch with Jesus. He read St. Matt. 9. Based his remarks on the 10th verse. In this chapter we find Jesus the friend of sinners, not come to call the righteous, but sinners to repentance.

At noon we served dinner to a goodly crowd in the church basement.

Until it was time for our afternoon services to begin, Bro. T. C. Ecker of the Walnut Grove congregation, and Bro. Joshua Rice, from Mountain Dale were in our midst. They both preached from the Old Testament. Bro. Ecker read Proverbs 3, and based his remarks around the 9th and 10th verses.

Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty.

Bro. Joshua Rice read Isaiah I and chose for his subject the sin of ingratitude. The ungratefulness of man to his Maker. "But Israel doth not know my people, doth not consider."

Space does not permit me to make mention of the many good thoughts that these four brethren left with us during the day. Bro. Arthur B. Rice remained and gave us a sermon in the evening.

We feel thankful to our Heavenly Father that there are yet a few who try to preach and uphold an unadulterated gospel. We feel that there was much good seed sown during the day. We trust that it has all fallen on good ground, and will spring up to the honor and glory of God, is my prayer.

We wish to state that our love feast will be held at this place on Thanksgiving Day. An all day meeting. We wish to invite all who can to come and worship with us.

Sister Mae Tharp, Cor.
R. 2, Waynesboro, Pa.

WEST FULTON

The West Fulton Dunkard Brethren are looking forward to a Har-

vest meeting to be held September 4th, an all day meeting.

Bro. Clyde Miller will preach in the forenoon and Bro. D. W. Hostetter in the afternoon.

We are expecting Bro. B. F. Lebo of Carlisle, Pa., to be with us. He will then begin a two weeks' revival in the evening.

We heartily invite all who can to come and worship with us in these meetings. Orpha Beck, Cor.

ADULT SUNDAY SCHOOL LESSONS

- July 3—I Cor. 10:1-33.
 July 10—I Cor. 11:1-34.
 July 17—I Cor. 12:1-31.
 July 24—I Cor. 13:1-13.
 July 31—I Cor. 14:1-40.
 Aug. 7—I Cor. 15:1-32.
 Aug. 14—I Cor. 15:33-58.
 Aug. 21—I Cor. 16:1-24.
 Aug. 28—II Cor. 1:1-24.
 Sept. 4—II Cor. 2:1-17.
 Sept. 11—II Cor. 3:1-18.
 Sept. 18—II Cor. 4:1-18.
 Sept. 25—II Cor. 5:1-21.

PRIMARY SUNDAY SCHOOL LESSONS

- July 3—Elijah Taken to Heaven. II Kings 2:1-11.
 July 10—Elisha Performs Miracles. II Kings 2:12-25.
 July 17—Elisha Restores a Boy to Life. II Kings 4:18-37.
 July 24—Naaman and the Little Maid. II Kings 5:1-14.
 July 31—Elisha's Heavenly Protectors. II Kings 6:8-23.

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 Prayer. II Kings 20:1-7.
 Aug. 28—The Lost Book Found. II
 Kings 22:1-13.
 Sept. 4—A Joyful Journey Home.
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 Sept. 11—Rebuilding God's Temple.
 Ezra 3:8-13.
 Sept. 18—Nehemiah's Concern For
 His Home Land and
 Brethren. Neh. 1:1-11.
 Sept. 25—Review.

BIBLE MONITOR

Vol. XVI

September 15, 1938

No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE SIMPLICITY IN CHRIST

One of the distinctive features noticable in the life of our Lord and Savior Jesus Christ was his simplicity. From the time that He began His ministry until the close of His life He lived a quiet, simple life; so much so that He was classed with the basest of men by those who rejected him. In spite of the fact that all power was given Him in heaven and in earth (Matt. 28:18) He walked meekly, humbly and unpretentiously among his fellowmen and suffered all the cruelties that wicked men could heap upon Him, without complaint, that He might bring salvation to the lowest of men.

One of the sacred writers instructs us thus, "Let this mind be in you, which was also in Christ Jesus: who,

being in the form of God, though it not robbery to be equal with God: but made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8). Such condescension, such self mastery, such submission and resignation to the will of our Maker was never known in the earth.

It was no doubt this simplicity, this quiet unassuming way of life that won the hearts of many who followed Jesus in his journeys while here. What a contrast there was between Jesus and the cold formality and presumptive audacity of the scribes and Pharisees. In thinking over the matter, there seems to be just as

great a contrast between Jesus and many of those who profess Christianity in our day. Indeed there is great danger that our righteousness shall not exceed that of the scribes and Pharisees. If it does not, then it is all in vain, for Jesus has said "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20.)

The apostle Paul warns us on this matter in these words: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (II Cor. 11:3.) It will do us all good to consider our way of living and see how we measure up to the pattern left us by our Lord.

First, let us notice the simplicity of his life: He evidently lived a very simple life from the beginning. Being born and raised in the home of a carpenter of limited circumstances his food, clothing and associations were apparently very common and ordinary. When

His ministry began He chose men from the common walks of life, the lowly fishermen and others of like environment who lived frugal and were accustomed to hardship. Because of His simple living and common associations he was known as a friend of publicans and sinners.

Second, the simplicity of His speech: During the ministry of Jesus, Jerusalem was the center of Jewish piety and culture and it is said that the Gallileans were looked down upon as ignorant rustics. Jesus was a Gallilean and was classed with them and His speech was such that it was understood and appreciated by the common people. Mark tells us "the common people heard Him gladly." (Mark 12:37.) He did not appeal to men through enticing words of man's wisdom, or high sounding oratory or catchy phrases but used the speech of the common people.

Third, the simplicity of His preaching and mission work: A greater preacher or missionary never trod the earth, yet how simply and quietly he went about his work. His message dealt

with the ordinary affairs of the lives of His fellowmen. He was dealing with life, and His preaching revealed a more abundant life for His follows in the same environment and under the same conditions which they lived. His parables and teachings had to do with the common ordinary things of life—the things of nature, the crops, the trees and the people themselves, and every message was a valuable lesson which the people could understand. He had no elaborate or extensive missionary program. He needed no great temples to display his oratorical or intellectual ability, simply traveled the highways and byways among his fellowmen declaring His message of salvation to all men with whom he came in contact as time and opportunity permitted or presented itself.

He neither announced His sermons nor published His great miracles yet multitudes of people great and small, flocked to him. At various times when he performed some miracle of healing he cautioned the one that He healed, "See thou tell no man." He was not after the praise of men but

was seeking to save that which was lost. Indeed His preaching and mission work was very simply and quietly done and there never has been any greater.

Fourth, the simplicity of His dress. It is certain that our Lord was not classed with the "best dressed" of the socially select in His day. He was a poor man and evidently dressed simply and modestly. The scriptures speak distinctly as to the clothing that He wore. It consisted of garments of which the soldiers made four parts, and a coat. (John 19:23.) The garments evidently were clothing that were worn under the coat; as the to material we cannot say, but considering the type of people among whom He lived it must have been very ordinary. The coat was "with seam, woven from the top throughout."

This being the case there was evidently no finery, jewelry or ornaments about him or the soldiers would certainly have been after it. Apparently then, his clothing was plainly and simply made.

Fifth, the simplicity of his gospel: The message that He had for the world was

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this, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1:15.) "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." (John 15:6.) "He that believeth on Me hath everlasting life. I am that bread of life." (John 6:47-47.) "The words that I speak unto you, they are spirit, and they are life—I am not of the world—ye must be born again." In this gospel

of the Christ is given a clear plan of salvation and there is nothing complicated or confusing about it; it requires nothing unreasonable of us; indeed it is a simple gospel. In fact it is simply living a life of simplicity and nonconformity to the world as taught and lived by Jesus our Savior.

Dear reader, compare these facts with the kind of religion that you have and see how well you measure up.

THEY SAY, AND DO NOT
Matt. 23:3

E. J. Reece

The above scripture is the words of Christ to His disciples, concerning the scribes and Pharisees religion which every professor of Christianity ought to carefully consider; and by doing so it would help us to see more just how we stand in the eyes of the Master or in the light of the gospel.

It is not difficult to know what was wrong with their religion, (the scribes and Pharisees)? Christ rather commends their teaching,

and told His disciples, "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not." It is noted they had "works," see verse 5, which say "All their works they do for to be seen of men."

Paul makes it plain, how we should do works, "And whatsoever ye do, do it heartily, as to the Lord, and not unto men." (Col 3:23.) In Matt. 6:5-9, Jesus is very plain, "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogue and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

"But when thou prayest enter into thy closet, and when thou has shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." "But when ye pray, use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking."

"Be not ye therefore like unto them." It would seem

as if their thoughts were not much higher than their heads, more a matter of display than true worship. Two big things were wrong in their religion, one was they would "say, and do not," and the other was the purpose or intent, or object—mostly trying to exalt self.

And what makes it doubly worse, is after being amply instructed by the Master and the holy apostles as to how our worship should be.

The big majority have closed their eyes to the word of truth, and are going about to establish their own righteousness and have not submitted themselves to the righteousness of God. Not considering what Jesus said in John 14:6.

Another thing among them, "that say and do not," which our attention is called to concerning the practice of the scribes and Pharisees, Christ said, they loved the uppermost rooms at feasts, and the chief seats in the synagogues; and greetings in the markets, and to be called of men, Rabbi, Rabbi. Rabbi meaning Master, teacher. Jesus said to his disciples, "But be not ye called Rabbi; for one

is your Master, even Christ; and all ye are brethren."

Brethren must be the Christian name for the disciples. The apostle John says "Greet the friends by name." (III John 14.)

We notice in what some call the higher institutions of learning, colleges and seminaries, and even down here in the country where we live many have substituted for Brother, Reverend. Some at least seem to love to be called "Reverend," a title which in the Bible is applied to God alone; which appeals to me much like when Jesus says neither be ye called Masters, for one is your Master even Christ. One Reverend, God; one Master, Christ.

This 23rd chapter of Matthew shows us the result of those who say, and do not, also doing things a wrong way, of professors, but not possessors; a few of those in Christ's and the apostles' day—seemed to be doing much, but not in a right way, or purpose; just a put on, to be seen of men and seeking to please man.

Note Matt. 23:5, also Matt. 6:5. Paul would tell us such are not the servants of Christ. See Gal. 1:10. Paul

would say such "serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Some people are easily deceived, others are not. Solomon says, "The simple believeth every word, but the prudent man looketh well to his going." (Prov. 14:15.) "A prudent man foreseeth the evil, and hideth himself, but the simple pass on, and are punished." (Prov. 22:3.)

Now inasmuch as the pretenders and deceivers, are not all dead it behooves us to try and be as the prudent, and look well to our going. Solomon says, "The way of life is above, to the wise, that he may depart from hell beneath." (Prov. 15:24.) "Not every one that sayeth Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

Fairview, Mo.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

JUST BEFORE CHRIST RETURNS

L. A. Shumake

Paul wrote to the Thessalonians that before the coming of our Lord there should come a falling away first. (II Thess. 2:3.) And to Timothy he stated that evil men and imposters should wax worse and worse, and that there should be perilous time in the last days. (II Tim. 3:1-13.) It will be noticed in the scriptures that the apostasy is not concerning education, or fine churches, or able ministers, or large congregations, or the progress of intellectual and material prosperity, but the breaking down that is foretold of the visible church is on faith, and a denial of the power of God in the Holy Ghost experience. There is at present well-nigh universal landslide in the visible church toward higher criticism, which is lower infidelity, and a denial of the supernatural working of God in regeneration, definite answers to prayer, and in the revelation of divine things to the soul by the

Holy Spirit, which makes up the religion of the apostles and their true successors.

We are then to expect great deceptions and delusions, deceiving, if it were possible the very elect.

We may also expect great advances in the "form of godliness" in the last days. Faith will not become low through worldliness and denial of the scriptures only, but through the remarkable imitative faiths which will work on in their deceptive power.

Moreover, these movements will become an unseen influence in the air around us; an atmosphere peopled with evil spirits, and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse and depress the children of the Lord. Our bodies will be affected; it will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us. A surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, lethargy of soul, an alarming desire for forbidden things and a peculiar delight and fascina-

tion in any of the world's pleasures we dare taste. It will be difficult to preach the word in liberty and power; it will be difficult to give attention to the word when it is preached; it will be very difficult to get down to real earnest and continued prayer. This is the atmosphere in which we must battle as the days darken around us. Oh! let us be strong in the Lord! Satan will no doubt bring a mysterious power to bear on our minds and wills, which will make it exceedingly difficult to walk closely with God, and very easy to live in the flesh. We will be amazed at the power he can use against us. It will become very hard to serve God faithfully, and to pray earnestly. It will seem as if everything within us has conspired to keep us from following Christ all the way, and to induce us to compromise; we will be surrounded by a worldly atmosphere that will tend to draw us away from God, that will render prayer half-hearted, and that will deaden our spiritual senses to the reality of heavenly things, and the glorious presence of the Lord. It will become

very easy to slip out of communion with God, and harder than ever to keep the communication open between our souls and heaven.

Already we feel the beginning of the influence of the inrush of these things upon us. Worldliness in various forms weaves its ever expanding power over many congregations. Things are not only allowed, but are unblushingly organized now which would not have been possible a generation since. The craze for the drama and the exciting round of pleasure is catered to in connection with many places of worship, to destroying of deep spirituality, the bringing to an end of revivals and the furtherance of the spirit of compromise with doubtful things and associations.

There is a terrible decline of faith and true religion all over the world at this moment. We do not deny that there may be here and there exceptions, but looking at Christendom as a whole it presents a sad picture. Reviewing these matters, do they not constitute a loud call to the servants of Christ to arise, and seek, during the inter-

vening short period, to make the most of this the day of opportunity, before their Lord and Master comes to summon them to give an account of their labors at the judgment seat of Christ?

Louisa, Va.

OUR BODIES

Vernie Diehl

In I Corinthians we find the body is the temple of the Holy Ghost. "Ye are bought with a price," and what a price—"His own blood." "Made a curse for us" for it is written, cursed is every one that hangeth on a tree. In olden times sin was atoned for by the blood of some animal—not so now, it is atoned for all time through Christ's blood.

Romans 12:1-2. We are to present our bodies a living sacrifice, holy, acceptable unto God. Is there any way to tell if a person is a living sacrifice, holy, acceptable unto God, and has the Holy Ghost dwelling within? The outside is a pretty good indication of what is on the inside. Do we look for hardward in a store where medicine is on

display in the show window, or dry goods where there is a display of groceries? If we hear a person swear or see some one take up a bottle of beer and drink it, or bedeck our bodies with the fashions, can we expect this to be acceptable to God or a place for the Holy Spirit to dwell?

The Bible plainly tells us not to swear. Can we display the fashion in our life and say it is not in our heart? Instead of studying magazines or fashion plates for our type of adorning, why not go to God's word? I am sure it will not be so costly, and there will not be rouge, finger nail dye, bobbed hair, jewelry and all the foolishness of the world. Some folks try to tell us this is not of the world it is just being tidy. This reminds us of folks who do, say, or go places on Sunday and their conscience condemns them or some makes mention of this being Sunday, they will reply, "Oh, it is perfectly all right, I was at Sunday school and church today."

The word does not say go to church on Sunday, then swear all week. It says, "Swear not at all."

Do we dress according to God's word because some other person does, or do we do it because it is economical, or will please God? I have often heard people say they laid off the prayer veil, bonnet and brethren suit because it is too expensive, yet some of these same folks get several hats every year, have a permanent, and wear finger rings. I heard of one man who laid off his plain suit, and asked his wife to see to it when he died that he have the brethren suit on to be buried.

We seldom hear fashions mentioned in the modern church, no, no, for the pastor may hurt some of his best supporters. It has been said, "I cannot afford to preach thus." When a preachers hands become so tied that he cannot preach every phase of God's word, perhaps he had better not take up any of the time.

We can know the inside of a person only by the outward appearance. "Man looks on the outward appearance but God on the inward. We may be able to cover up our sins from man by putting on of clothes, pretending, and flattery but God can see down into

the heart and see all the sin.

The more spiritual we are, the more spiritual food it takes to satisfy us, the more worldly the more fashion, suppers, teas, dances, etc.

Am I presenting my body as worthy of the price paid for my soul—Jesus' precious blood—is it pure and clean, am I keeping it under so the Holy Spirit can dwell therein and direct my life? Does my body look to my fellow-man as though it is a living sacrifice, holy, acceptable unto God? Does the way I present my body look as though I am serving God?

Nokesville, Va.

WHICH IS THE RIGHT CHURCH

Part Two

A great many persons are today brought into the churches by the preaching of some half-converted prize-fighter, gambler, ex-convict, sailor or baseball individual, and all they require of the people is to stand up for Christ. At a big revival in Gettysburg many stood up for Christ, and within one week many

were standing up at the bar for booze. Today the same gospel preached by the apostles must be preached, and preached in the same way. The same repentance must follow, today as then, the same confession of the Lord Jesus is required today as then, the same immersion into the name of the Father, and of the Son, and of the Holy Spirit, all this is required today to introduce a person into the kingdom of God, as was in the days of the apostles; the same promise of pardon, and the impartation of the Holy Spirit stands as good today as it did in the time of the apostles. When the apostles immersed penitent believers, not infants, into Christ in any community, and brought them together, they were the congregation or church, in that community. This was the procedure of the apostles in establishing the right church. They preached the gospel to the people the same as do the Dunkard church ministers today, and when the people believe they are immersed into Christ. Those thus turned to the Lord, and gathered together in any city, or section of the country, were the Church of the Lord in that place. In the apostles' time they were established in Jerusalem, Corinth, Ephesus, etc.

The apostles then saw that these churches ordained overseers and deacons in each of the congregations, and we have precept and example for congregational action. We have no scripture for any aggregation, or confederation, of all the churches into a body, so that they can act as a body, such as a Methodist Conference, Presbyterian Synod, Annual Meeting, Preachers' Institute, Meeting of Preachers, overseers and deacons. No matter how many or how few congregations are thus aggregated or confederated, nor what the purpose is, nor whether there is much action or little, have we any scripture for such aggregation or confederation, or the action of any such body at all in the true church of Christ? If there is, who can produce the proof? No matter what they call it, where it was, nor who they were, nor what the object. Now, as an historical fact, was there anything of the kind in the true church, and in

the time of the apostles?

We are perfectly well aware that "Paul and Barnabas and certain others" went to Jerusalem to the apostles and elders about a Judaizing question, and that Apostolic authority settled that question, not simply for them, and that time, but for all time to come. We have nothing in the true church except congregational and individual action. The first church was the true church. It was intended to be an example, and a model for all churches.

The true or right church of today, of which the Dunkard Brethren church comes the nearest to perfection, was formed under the labors of the apostles, was built up under the infallible guidance of the Spirit of God, according to the pattern shadowed by the ancient temple built by Divine direction. The first true church, of which the Dunkard Brethren is a model, was built up under the infallible guidance of the Spirit of God and then confirmed by the most stupendous, grand and awful display of supernatural power, should be the model for all churches. The true church was the creation

from the hand of Divine Power, and intended to be, in the true sense, a model for all churches in all time. Cut loose from this church, their grand anchorage, and we are at sea, without chart or compass. The first church was a model, and the Dunkard Brethren church must be modeled after it, and we should have no aggregation of churches into one great body, like other denominations, with presidents, vice presidents, secretaries, etc., for there was nothing of this kind in the first true church.

One hundred years ago the Brethren went everywhere and preached the word. Why did they go? The love of Christ constrained them. They were full of the love of Christ, they were unspeakably happy, and wanted to make the whole world happy. Their hearts were full of the grand theme of redemption, their souls overflowed with the love of God, their very songs poured forth "peace on earth, good will to men." Now, Brethren, I believe we are the true church of Christ on earth. Let this be the theme in all our preaching, our exhortations, our prayers and our songs. Let

our desires continually be, "Make us, Lord Jesus, daily more like thee." Always let His words dwell upon our lips, His examples be our pattern, and learn to love Him and do the things that are pleasing in His sight.

These few facts are addressed especially to my own church, on the absolute necessity of true and pure religion in our midst. Brethren, let us pray for a return of the days when ministers spent midnight hours in prayer and tears, wrestling with God for the salvation of souls and for power from the Holy Ghost, to preach the living word, and who stood in the pulpit with fear and trembling, feeling that on the proper discharge of the duty of the hour hung immortal destinies, and for every such opportunity they must give answer at God's bar of justice in the great day of judgment. Our modern preachers of today are endeavoring to destroy the world's belief in a God, preaching up that there are Christians outside the churches, and many of them are repudiating hell. The devil began such preaching in the first temptation, offered to Adam and Eve in the Garden of Eden. The devil induced the first pair to act as if there was no God, but they went to work to make fig-leaf aprons to hide their nakedness from God. Men have been doing these things ever since, first denying God, and then going to work to make some sort of silly preparation to meet Him. Religion is run on a very low scale today. Run on a plan like the base ball craze, for the money that's in it. The country is now running full of evangelists, made out of half-converted prize fighters, sailors, gamblers, ex-convicts, ex-base ball players, etc. If there was to be a big base ball game or slugging match in Philadelphia, they would all be there, tramping their hats for the victor. Did you ever see men of the right and true church at these places? They never go back to wallowing in the mire, or back to their vomit.

Brethren, the New Testament puts the members of the right church in the position of Christians, as a separate and distinct people from the world and all worldliness. Pure Christians must be a people by themselves, in the same

sense that the Jews are. The members of the right church are a peculiar people. The right church of today should be composed exclusively of such who have made a full covenant with the Lord, through faith in the precious blood who have been begotten of the Holy Spirit and seek to walk in the footsteps of Christ only, and not after the world and all of its popular and worldly fashions and amusements.

If a man is for God, let him come out and be on God's side, and if he is for the world, let him be in the world. This serving God and the world at the same time is the curse of the so-called Christianity of today. It is retarding the progress of the Christian religion more than any other thing in the world. Christ said, "If any man will come after me, let him deny himself, and take up His cross daily, and follow Me." Christ, who said this, was the light of the world, and the world would not have the light. The world rose up and put out the light, and now we hear Christ say to those in the right church, "I leave you down here to testify of Me. I leave you down here as My witnesses." Now we see all those of the churches that are not the right church, not acting as Christ's witnesses. They are to be seen at the dances and card tables, saloons, theaters, clubs and members in secret societies, picture shows, in fact any and everywhere where the Christ was never known to be. Church members of the right church seen at all these places could not be known as living epistles, known and read of all men. We see very few even in the right church who are standing up for Jesus in this dark world. Members of the right church should be known without hunting up old musty church records, to know whether they were Christians or not. Church members are to be found in all the places just enumerated, and are companions of blasphemers and drunkards. I have been in the church but a few years and I have never yet found a man or woman born of God in the right church that could find the world to satisfy them afterwards. The Prodigal Son found no satisfaction in a foreign country, and was not satisfied, and how could

a member of the right church be happy in the world again?

We will say, if a member of the Dunkard church could find pleasure in the popular worldly amusements, this would be the world's strongest proof that this member was never truly converted. From the fact that this same member is demonstrating to the world that the love of the world is not enmity with Christ, and Christ says the love of the world is enmity to Him. Then see the stronger language, "If any man love the world, the love of the Father is not in him." Then he says we must be transformed from the world, but all popular and worldly churches of today are conformed to the world. Brethren, we pray that He can say of us, that we are not of the world, even as He is not of the world. "The word church means called out ones."

(To be continued.)

What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. I Cor. 9:18.

NEWS ITEMS

GOSHEN, IND.

Our annual Harvest Meeting was held August 14th with a good attendance. Bro. and Sister Peter Lorenz of Greentown, Ind., were with us, he preached two sermons, in the forenoon on "Spiritual Blessings" and in the afternoon, "Financial Blessings," reminding us of how apt we are to not notice them, much less grateful for the rich blessings bestowed upon us, both spiritual and temporal.

Our series of meetings are to begin, the Lord willing, on October 2nd, with Bro. Rice as our evangelist. In our preparation for these services may we pray daily for him, ourselves (that we may not in any way be a hindrance) and the unsaved that they may be touched and brought to Christ while the door of mercy is still open unto them. Shall we not begin now if you haven't all ready, to pray earnestly for the success of these services.

Mrs. Sarah E. Yontz,
R. 2, Topeca, Ind.

DALLAS CENTER, IA.

On August 20th, we met for council meeting. Bro. Roscoe Royer, our presiding Elder, had charge of the meeting. The opening song was No. 237, the scripture reading was Col. 3:1-17.

The minutes of the previous meeting were read and accepted.

Delegates were elected to go to our District Meeting.

We expect to begin a series of meetings September 11th, with Elder J. P. Robbins as our evangelist, and closing with a love feast September 24th and 25th.

Pray for us that we will have a profitable meeting, that the church will be benefited spiritually, and that sinners will come to Christ.

Bro. C. R. Gehr, Cor.

PLEASANT RIDGE, OHIO

We, the Pleasant Ridge congregation, met in regular quarterly council August 13, 1938. Bro. Abe Miller opened the meeting by reading the first chapter of I Peter, and led in prayer, after which our Elder, Bro. D. P. Koch, moderated the meeting.

All business that came before the meeting was disposed of in a peaceful way.

We decided to hold our Harvest Meeting the 25th of September, an all day meeting. We extend a hearty invitation to all who can come and enjoy this meeting with us.

Mary Miller.

NOTICE

Elder Peter Lorenz expects to hold a week of meetings for the brethren at Astoria, Ills., beginning October 9th. Their love feast will be October 15th. A general invitation is extended.

The Plainview, Ohio congregation expects to have an all day love feast service on September 17th and they welcome you to this meeting.

—Editor.

A LOVING, FAITHFUL FRIEND

All my griefs by Him is ordered,
Needful is each one for me;
Every tear by Him is counted,
One too much there cannot be;
And if when they fall so thickly,
I can own His way is right,
Then each tear of anguish
Precious is in Jesus sight.

Far too well my Savior loved me
To allow my life to be
One long calm, unbroken summer,
One unruffled stormy sea;
He would have me fondly nestling
Closer to His loving breast,
He would have that world seem
Brighter
Where alone is perfect rest.

Though His wise and loving purpose,
Once I could not clearly see,
I believe with faith unshaken,
All will work for good to me;
Therefore when my way is gloomy,
And my eyes with tears are dim,
I will go to God, my Father
And will tell my griefs to Him.
Selected, Ruth E. Myers,
R. 5, Peru, Ind.

BUILD UP

Roscho Royer

"And now brethren, I commend you to God and to the word of His grace which is able to build you up and to give you an inheritance among all them which are sanctified." (Acts 20:32.)
We are to build one

another up in the faith, not tear down. Read John 17:15-23. Notice how Jesus prayed that they might be kept from evil and that they might be made perfect in one and that the world may know that thou hast sent Me.

Paul commended the churches for their good works and then endeavored to set them in order wherein they had gone wrong.

Jesus also to the seven churches told them of their faithfulness, then of their mistakes, and told them to repent. (Rev. 2 and 3.)

Paul in Eph. 6:1 tells how to treat one that is over taken in a fault considering thyself lest thou also be tempted. It will be good to take out Savior's advice, (Matt. 7:1-5) first cast the beam out of our own eye.

I once read in a little tract an advice to a young minister in regard to other churches. Do not tear other people's houses down or they will fight you. Build a better one beside them and invite them over.

Dallas Center, Ia.

And he saith unto them, Follow me, and I will make you fishers of men.

THE LIFE OF ST. PAUL

E. M. Alltus

Paul, our first missionary, was born in Tarsus of Cilicia about the same time that Jesus was born in Bethlehem of Judea. He lived in Tarsus till he was thirteen or fourteen years old. Of course at this time Paul knew nothing of Jesus, but later in life he learned to know Jesus and returned to Tarsus and preached the doctrine of salvation which Jesus brought into the world. We find that he was named Paul and Saul, both probably at the time of circumcision. He was named the Jewish name Saul and the Roman name Paul.

He, of course, was sent to school when he was old enough as his parents were Jews and they were carefully educated. They regarded it almost a crime not to receive an education. He having finished his course at Tarsus at the age of 14, then entered Jerusalem and finished his course there and returned to Tarsus where he remained seven or eight years.

During the time Paul was absent from Jerusalem John the Baptist came preaching repentance in the Jordan valley, preparing the way for the Savior of the world. Then Jesus came and was baptized and went through Palestine with the twelve and others preaching and healing the sick, raising the dead, and etc.

After His three years or more was spent and His time had come for him to return to His Father, His disciples or apostles carried on the work He left them through the guidance of the Holy Spirit and the Jews, who had caused Jesus to be crucified began to be alarmed, and to try to keep the apostles from preaching by persecuting them. Paul then returned to Jerusalem. He was elected a member of the Sanhedrin. One of the most prominent men among the disciples of Jerusalem was Stephen. He was one of those seven men commonly referred to as the seven deacons; of course they did not like his preaching so they laid plans to bring him before the council. Stephen did not fear or feel a bit troubled because he had the truth on his side,

more than that he must have been happy that he was counted worthy to suffer shame for the sake of Jesus.

When he was given liberty to preach he stood forth and preached to those men of Sanhedrin a powerful sermon. It was the Jewish custom, when a man was put to death in this way the men who had borne witness against him were required to cast the first stone. They had the witness to remove the outer garments to stone Stephen, they laid them down at Paul's feet. When he saw the stones fall upon Stephen and Stephen looking up into heaven and beheld the glory of God, and Jesus at his right hand, he saw him when he kneeled down praying with a loud voice for his murderers until he died.

Thus Paul witnessed the first martyr for Christ. We can't help but wonder why he was not made to believe at once after he witnessed the faith of Stephen. Now Paul decided to make a trip to Damascus to see if there was any one who believed in Jesus there, and if so, bind any such and bring them to Jerusalem for trial. But as Paul was on his way there,

a journey of probably five or six days, we don't have any record how he traveled, but we know as he was traveling Jesus met Paul, It was mid-day. The glory of God out-shone the sun and Paul blinded, fell to the ground. Of course Paul knew it was the Lord. Jesus said, "I am Jesus whom thou persecutest." He could not deny the Savior now. He now realized his past life was a mistake and failure in God's sight.

Dear reader, it is sad we don't take time and check up and look our past life over and see how far we have come short. Jesus told him to go to Damascus where Annias would tell him in three days, what he must do. Annias, that good saint of God, laid his hands upon him and he received his sight, he then arose and was baptized.

Paul now goes to Tarsus for a period of five or six years. We suppose he was preaching. Barnabas went to Tarsus to seek Paul, before he went to Antioch to build up a church.

Paul made three missionary journeys, then we find him in Jerusalem, this last time with love in his heart.

He was not only ready to hold out eternal life to all who would receive it, but he brought a gift of money for his poor brethren in Jerusalem, which he had received elsewhere. The Jews became so desperate that more than forty of them made an oath that they would not eat nor drink till they had slain Paul, but he escaped them all.

Paul was put in prison in Caesarea over two years. He turned the court room into a temple for God. Paul and Luke set sail for Caesarea in the autumn of 60 A. D., but did not reach Rome until the next spring. They journeyed for five or six months, a storm overtook them and for over two weeks the ship was blown hither and thither across the sea, and the hope of reaching land was gone. Paul had several visits from God and he believed God, and when the ship was cast upon the island Malta, by obeying Paul's directions everybody was saved. What a wonderful man Paul proved to be.

He started from Caesarea a prisoner and became captain of the ship, finally Rome was reached. Rome is a large city, probably the

size of Chicago, here Paul was kept for two years as a prisoner. He was testifying now at Rome for God, he was still the herald of the cross. His life has proven to be a miracle of divine grace, and he could do no greater thing than preach the gospel. He had not expected to come as a chained prisoner, perhaps: but that is the way God took to answer his prayer. God moves in mysterious ways His wonders to perform. Paul's desire to see Rome was fulfilled. At this time the city of Rome was on fire. This doubtless led to Paul's re-arrest as a prominent leader among them, he was brought back to Rome about the spring of 68 A. D., where he again was imprisoned; this time close confinement, and he was put to death during the summer of the same year.

During Paul's first imprisonment at Rome he wrote the epistles to Philemon, the Colossians, the Ephesians and Philipppians; during the period of his release he wrote I Timothy and Titus and during his final imprisonment II Timothy. When Paul left Nero's bar to go to the place

of execution he was in sight of his last and best victory. He said: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. (II Timothy 6:8.)

It was a crown of life, a crown of glory that he saw before him, a crown of victory. The blow of the axe only smote off the lock of the prison and the spirit goeth forth to its home and to its crown. Paul did not see death, but the victory. A home not made with hands, eternal in the heavens. As he kneels to receive the fatal blow, one can almost hear him repeat: So when this corruptible shall put on incorruption, and this mortal shall put on immortality then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting, O grave, where is thy victory? Thanks be to God,

which giveth us the victory through our Lord Jesus Christ.

Brothers and sisters let us follow Jesus like Paul did and we too shall receive a crown of life.

**FORGET NOT THE LORD
THY GOD**

Mae Tharp

It might be well for each and every one to ask himself or herself the question, "Am I forgetting God."

In Deut. 8:11, we read this warning, "Beware that thou forget not the Lord thy God," in not keeping his commandments.

In that generation the warning was to beware. What other than that can it mean to the people of our generation, to us who are living today?

Do we not read that the Lord is the same yesterday, today and forever? His commandments are required of us the same as they were required in the message given in the above mentioned verse in not keeping his commandments.

The children of Israel were told to remember all

the way, not part of the way and forget the other part. "But remember all the way which the Lord thy God led thee these forty years in the wilderness." (Deut 8:2.)

When we turn to the sacred pages of I John 2:25, this is the promise that He hath promised us—eternal life. Eternal life is the reward given for remembering, but not remembering alone, but keeping His commandments.

We are told to be not hearers only but doers of the word. Jesus' own words, "I am the bread of life. He that cometh to Me shall never hunger."

James 1:17 says, "Every good gift is from above, coming down from the Father of light." (I Cor. 5:7) "Our passover also hath been sacrificed, even Christ.

Christ has been sacrificed by our Heavenly Father from high heaven, the perfect gift of God to a sin cursed, fallen humanity.

Turn with me to Exodus 15:2, and there it reads, "Jehovah is my strength and song, and He is become my salvation." The psalmist, David, says in the 104th Psalm, "My meditation of

Him shall be sweet, I will be glad in the Lord." David says that the meditation of Him shall be sweet that he was glad in the Lord. Glad to meditate on the coming of the Savior that was prophesied to be born, to redeem sin cursed, fallen humanity.

We feel that every one in our little organization of the Dunkard Brethren church should be glad that there are in our generation still a few who try to keep the commandments of God, and practice the ordinances of God's house.

Jude 21 tells us, "Keep yourselves in the love of God. Looking for the mercy of our Lord Jesus Christ unto eternal life."

John the revelator gives us this verse and tells us to be faithful, not for a while or part of the way in our lives, but unto eternal life. To those who keep the faith unto death, the reward for forgetting not God will be a crown of life.

(Rev. 2:10) "Be thou faithful unto death, and I will give thee a crown of life." He also tells us, "Blessed are they that do his commandments, for they may have a right to the tree

of life and enter in through the gates unto the city."

May we appreciate the warning given in Deut. 8:11, "Beware that thou forget not the Lord thy God in not keeping His commandments."

By the help of our crucified and risen Redeemer may we trust and obey His commandments.

R. 2, Waynesboro, Pa.

THE LORD'S COMING DRAWETH NIGH

H. M. Barkdoll

James 5:8

When is Christ coming? No man knoweth, it may be at any moment, for Jesus said, but of that day and hour knoweth no man, no not the angels of heaven, but my Father only. Watch therefore for ye know not what hour your Lord doth come. (Matt. 24:36-42.)

Why is He coming? To receive His own unto Himself (see John 14:31), that they may escape the great tribulation which is coming upon the earth. (Matt. 24:2.)

How is He coming? In person and as a thief in the

night. (Thess. 5:2) "Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh." (Matt. 24:44.)

Where shall we meet Him? God's word says in the air. For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. (Thess 4:16-17.)

What are the signs to prove that he may come at any moment? God's word says in the last days perilous times shall come, there shall be truce breakers, traitors, boasters, blasphemers, despisers of those that are good, disobedient to parents, lovers of pleasure more than lovers of God. (II Tim. 12:4.) Many running to and fro and the increase of knowledge. (Dan. 12:4.) Nations rising against nation, kingdom against kingdom, there shall be famines and pestilences and earthquakes in divers places. (Matt. 2:7) Rich men

heaping up treasures for the last days. (James 5:3.)

Scoffers saying, where is the promise of His coming as all things continue as they were. (II Peter 3:34.)

Dear ones, are you ready to meet the Lord at any moment? If not you will have to stay behind to go through the great tribulation that is coming upon the earth, a time of trouble such as never was. (Dan. 12:1.)

"Watch therefore and pray always that ye may be counted worthy to escape all these things that shall come to pass and to stand before the Son of Man." (Luke 27:36.) "Take ye heed, watch and pray for ye know not when the time is, and what I say unto you, I say unto all, watch." (Mark 13:33-37.)

Glendora, Cal.

For what if some did not believe? shall their unbelief make the faith of God without effect?

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in these sayings, and mightest overcome when thou are judged. Rom. 3:4-5.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. Eph. 5:6:7.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 2—II Cor. 6:1-18.
 Oct. 9—II Cor. 7:1-16.
 Oct. 16—II Cor. 8:1-24.
 Oct. 23—II Cor. 9:1-15.
 Oct. 30—II Cor. 10:1-18.
 Nov. 6—II Cor. 11:1-33.
 Nov. 13—II Cor. 12:1-21.
 Nov. 20—II Cor. 13:1-14.
 Nov. 27—Gal. 1:1-24.
 Dec. 4—Gal. 2:1-21.
 Dec. 11—Gal. 3:1-29.
 Dec. 18—Gal. 4:1-31.
 Dec. 25—Luke 2:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 2—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
 Oct. 9—Esther Chosen to be Queen. Esther 2:1-20.
 Oct. 16—Jeremiah in the Dungeon. Jer. 38:1-13.
 Oct. 23—Daniel and His Three Friends. Dan. 1:1-21.
 Oct. 30—Daniel Reveals the King's Dream. Dan. 2:24-49.
 Nov. 6—Daniel's Friends in the Fiery Furnace. Dan. 3:

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- Nov. 13—The Writing Upon The Wall. Dan. 5:1-12.
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 Nov. 27—Daniel in the Lion's Den. Dan. 6:1-23.
 Dec. 4—Jonah's Disobedience and Punishment. Jonah 1:1-17.
 Dec. 11—A Wicked City Believes Jonah. Jonah 3:1-10.
 Dec. 18—Review.
 Dec. 25—The Birth of Jesus. Luke 2:1-20.

BIBLE MONITOR

Vol. XVI

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No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WAR CLOUDS

Again, the threat of war, like a great storm cloud, is casting gloom over the nations of the earth. There is a feeling of uncertainty, of fearfulness, of suspense, of tenseness that is trying the nerves of men of many nations, and kindreds, and tongues. There is a feeling of despair that appears to be permeating the minds of men and they are wont to look forward to the future with the gravest of forebodings. In connection with this we have the disturbed economic condition, the gravest of governmental difficulties, apparently unsolvable financial problems, corrupt political activities possible without parallel in history, heart rending social problems, and, in the midst of it all so-called Christendom steeped in apostasy.

When we turn our thoughts to these things there somehow comes a sickening feeling in the region of one's heart. One feels to cry out like the psalmist David "Lord, how long wilt thou look on?" Indeed we have every reason to believe that the days are coming swiftly upon us which our Lord speaks of in Luke the 21st chapter, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

According to reliable reports the nations of the earth are making greater preparation for war than ever was known. In the light of this if a conflict would develop over matters now pending, what an awful calamity it would be upon civilization. It is claimed that science has developed instruments of destruction

surpassing anything that has ever been used in warfare which may be put into action without a moment's notice. Indeed, men have every reason to tremble with fear at the prospect of such a wholesale slaughter of humanity. Oh that men would stop and reason this matter out in the light of the word of God. How much sorrow, suffering and woe could be avoided.

One of the sacred writers interrogates us after this manner, "From whence come wars and fightings among you? Come they not hence, even of you lusts that war in your members?" (James 4:1.) Evidently the writer of these lines considered that wars developed as a result of fleshly lusts operating among men. If we would prevent these awful conflicts then we must get at the root of the matter and get rid of these fleshly lusts. There is but one way in which we can overcome these lusts and that is through the Lord and Savior Jesus Christ who made it possible that we might have peace with God and our fellowmen. Jesus came and preached peace but men were not willing to

accept the Prince of peace and as a result we continue to have wars and rumors of wars.

If all men had the love of God and for their fellowmen in their hearts as they should we would not be disturbed by threats of war as we are. Indeed love would eliminate warfare in the world were it universal, for where love reigns lust cannot operate successfully. Jesus makes some statements that we should consider in connection with these thoughts. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command. And the second is like unto it, thou shalt love thy neighbor as thyself." (Matt. 22:37-39.) And as ye would that men should do to you, do ye also to them likewise." (Luke 6:31.) This would be a different world to live in if men would accept the teachings of this lowly One of Gallilee.

In the face of this threat of war that is before us let us as Christian people carry forth the banner of King Immanuel and proclaim to this disturbed and trembling world the fact that

Jesus the Christ and He alone is the Savior of the world. Let us demonstrate to sinful men by the lives that we live that the atoning blood of the Christ does atone for our sins and makes us at peace with God and man. If we do our part in these matters we can rest in peace in the midst of all these troubles and leave the result in the hands of the Lord, "for He careth for you."

Lord, thy kingdom come,
Amen.

NOTICE

We were later than usual getting our mailing list corrected this time but we now have it completed. The slip on your Monitor should show the correct date that your subscription expires. Look at it now to make sure. If there are any errors please notify us.

There are a number of subscriptions that expired some time back which we did not cancel feeling that you intended to renew soon. If the slip on your Monitor states Jan. 38, Apr. 38 or Jly. 38 your subscription is

past due. Please send in your renewal at once so your name will not be marked off the list. It makes us extra work to mark off and then reenter your name a short while later.

Winter is coming on now and we hope our contributors will have more time for meditation and writing. Every article that you contribute for the Monitor is being recorded in the book of your life and a reward is promised to those who labor in the Master's vineyard.

Let us remember to use every opportunity that we have to increase the circulation of the Monitor for in so doing we may win souls into the service of the Lord.

We have had very little time to reply to the letters coming into the office this summer but hope to get more correspondence done during the winter months. We appreciate your letters very much even though we do not always reply.

Your prayers and cooperation in work of the Monitor are solicited that the

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Howard Surbey, North Canton, Ohio, Associate Editor.

work may grow and prosper and render faithful service till our Lord shall call us hence.

—Editor.

CRITICISM

E. J. Reece

Criticism often given; not always well taken, not considering the help it might be to one. Often looked on as mere faultfinding. It would be well to remember that

there are two kinds of criticism, also two kinds of faultfinding, a due and an undue criticism. One just, the other unjust, the same of faultfinding. A mere faultfinder is one who habitually criticizes the acts of others, whether at fault or not. Due criticism is defined as an expression of judgment, following a careful examination, having much the same meaning as reprove, rebuke, correction or instruction, and if given by a wise reprover, one who has the beam out of his own eye, and can see clearly the mote that is in an obedient eye—such criticism can be helpful.

We are commanded by the Master, "If thy brother trespass against thee, go tell him of his fault." Such a one is at fault and need be told of it.

In Luke 17:3, "If thy brother trespass against thee, rebuke him." Some today might call such criticism, or faultfinding. If so, it is due and just, commanded, simply because his brother went wrong and needed to be set right. The people are still trespassing and transgressing and need to be told of it. (See Isa.

58:1.)

Solomon says a word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." (Prov. 25: 11-12.)

The wise man further tells us, "Reprove not a scorner, lest he hate thee; rebuke a wise man and he will love thee. Give instruction to a wise man, and he will be yet the wiser; teach a just man and he will increase in learning." (Prov. 9:8-9.) "Correction is grievous to him that forsaketh the way: and he that hateth reproof shall die." (Prov. 15:10.)

So we learn from the Master and the wise man of reproving, rebuking, and correcting those who will to do right.

Due criticism and undue criticism was manifested when Christ was on the cross. One of the malefactors which were hanged railed on Christ, saying, "If thou be Christ, save thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou are in the same con-

demnation? And we indeed justly; for we receive the due rewards of our deeds; but this man hath done nothing amiss." (Luke 23: 29-40.)

In this one criticism was due, the other unjust.

Since our last 4th of July, an aged Elder of one of the churches of our town, was asked the question by an observer who had noted church members attending Fourth of July celebrations, where worldly amusements, dancing, gambling, revelry and such, was carried on whether it was right for church members to go to such places. It seemed the question was hard for the preacher to answer wisely, as he himself had been in indulging in the same habit; and did not answer the question. Only said to him, that he himself sometimes went to such places, but did not take part, just looked on, and remarked to me that that fellow was a critic and faultfinder.

When I saw the condition in which this preacher had gotten himself into, it caused me to want to write a little on the subject of criticism or speaking of faults. We find that criti-

cism seems to have much the same effect as chastisement, which the word says is grievous, nevertheless it yieldeth the peacable fruits of righteousness to them which are exercised thereby (Heb. 12:11). So with criticism if we would allow ourselves to be criticized or corrected and gladly receive the words of due and just criticism what a benefit. Remembering that those that are wise, love one that rebukes him, and when duly, justly criticized, he becomes wiser, and increased in learning. So Solomon taught.

I think it has been well said that the Christian lives above just criticism, and I believe they do, and if they do, criticism will not hurt them, but remember that correction or criticism, reproof, is grievous to him that forsaketh the way. "A scorner loveth not one that reproveth him; neither will he go unto the wise." (Prov. 15:10, 12.)

Inasmuch as the preacher failed to answer the question as to the right of church members attending places where dancing, gambling, revelry and foolishness is carried on, I would advise

him and all inquirers in regards to such places to ask the inspired writers. They know and will tell. I cite to a few: The apostle Paul, to church members, I Thess. 5:22, "Abstain from all appearances of evil." Again the wise man says, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." (Prov. 4:14-15.)

David says, "Blessed is the man that walketh not in counsels of the ungodly, or standeth in the way of sinners." (Psa. 1:1.)

I know of one way to keep church members from those questionable places, and that is to convert them, and that is hard to do. Jesus said, "Ye must be born again," which means ye must have new thoughts and new habits.

Fairview, Mo.

PAUL'S FIRST MISSIONARY JOURNEY

J. H. Beer

Acts 13:1-2

Through fasting and prayer and laying on of

hands, Paul and Barnabas were set apart for the work for which they were called, (Acts 13:4) being sent forth by the Holy Ghost, departed unto Selucia, from whence they sailed to Cyprus and when they were at Salamis, they preached the word of God in the synagogues. They also had John to their ministry. When they had gone through Paphos they found a sorcerer, a false prophet, and who was smitten blind, whose name was Bar-Jesus.

When they had left Paphos they came to Perga, in Pamphilia, but John returned to Jerusalem when they departed from Perga. They came to Antioch, in Pisidia and on the Sabbath went into the synagogue. The rulers invited them to speak to the people; Paul preached unto them forgiveness of sins through Christ.

The next Sabbath almost the whole city came together to hear the word of God, when the Gentiles heard the word, but the chief Jews stirred up the people, and raised a persecution against Paul and Barnabas, and expelled them out of their coasts.

The disciples shook the dust off their feet and came to Iconium, and the disciples were filled with joy and with the Holy Ghost. They went both into the synagogues, and spake so that a great multitude of Jews and Greeks believed, and they continued a long time there. The people were divided, part held with the apostles and part with the Jews, and when there was an assault made both of Jews and Gentiles and rulers to despitefully use them, they fled to Lystra, and Derba, cities of Licionia, and there they preached the gospel.

Paul heals a man crippled in his feet and when the people saw what was done they said, the Gods had come down to them in the likeness of men. The men of the city brought oxen and garland to do sacrifice, but Paul restrained them and said, We are men like ye are.

There came Jews from Antioch and Iconium, and persuaded the people and they stoned Paul, and drew him out of the city supposing him to be dead, but Paul rose up and the next day departed with Barnabas to Derbe. (Acts 14:19-20.)

After he had preached

the gospel in that city they returned again to Lystra, and Iconia and Antioch confirming the souls of the disciples, and ordaining elders in every church and had prayer with fasting, commending to the Lord on whom they believed.

(Acts 14:21-26) And they passed throughout Pisidia they came to Pamphylia, and when they had preached the word in Perga they went down to Attalia, and from thence they sailed to Antioch, for they had been recommended to the grace of God for the work which they fulfilled.

A long time they abode there with the disciples, Paul and Barnabas, dispute about circumcision, (Acts 15:2-5-6) and they attend a conference at Jerusalem after which they return to Antioch from Jerusalem and bring along Judas and Silas. (Acts 15:30-32.)

Denton, Md.

NOTICE

We are in need of spiritual aid. We are also in need of clean second-hand clothing, such as coats, cloaks, dresses, stockings, socks, overalls, shoes and etc.

I know this is not very common in the church today, but it was once in Kansas City by Isaac Crist, a good soldier of the cross, he did a lot of good by donating clothes to the needy.

(St. Mark 14:7) Christ said, "For ye have the poor with you always, and when soever ye will ye may do them good, but Me ye have not always.

Brethren and sisters, we are trying hard to serve the Lord here at this place. There is plenty for all if we had the right to say yes or no.

I am past 80 years and trying to serve the Lord the best I can, praise the Lord.

Such as you have to spare in the way of clothing, etc., send by parcel post to J. M. Pease, 2410. E. 29th St., Kansas City, Mo.

WHICH IS THE RIGHT CHURCH?

Part III

Brethren, the religion taught in the New Testament is for us. From the beginning God has demanded that His people should love Him perfectly, and en-

tirely, that is, with all the capacity of our being, and He wants no rival affections to find any place in our hearts. In the law of Moses he even said, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Now Brethren, we believe we are in the Right Church. Now are we satisfied in Christ and with Christ? We are ashamed to acknowledge that we served the world, the flesh and the devil 52 years out of our 63 years that the Lord has seen fit to give us. Wherein we have erred in these few thoughts, we ask forgiveness. We have never had even a common school education. Since we have been in the Dunkard church we have spent some four hundred dollars in tracts and circulars. Our literature has reached all parts of the civilized world. And today we have in our possession hundreds of letters, some from priests, and a few from cardinals, and hundreds from Protestant ministers of many different faiths, all wishing us God-speed in our efforts to enlighten the people. Every mail brings us requests for some of our

religious circulars. We have some thirty (30) thousand on hand, and thousands in print. One old preacher recently sent us 50 cents in stamps, with the request to send a lot of tracts to each of his sons-in-law, as they were all on the outside of the church. "And may God bless you in your effort to enlighten the people."

Which is the right church has always been a question to me, but in these latter times I am constrained to believe the Dunkard church the ideal church. Through the instrumentality of men Satan has established many institutions called churches, and has deceived the masses of professed Christians into them, which is doing more to hinder the progress of true Christianity today than all the other evils in the world. The Lord established but one church, which must be scripturally named the Brethren church, which, according to the plain scriptural truth, is the only one God ever designed for his people to belong to. We heard a preacher once ask the question, "Are not God's people in all the different denominations?" We ask who

made such different denominations? And who originated all the different doctrines, and rituals, and from whom came the different church governments?

Brethren, we must be scriptural in all things, so that honest inquirers may receive light and be able to walk in it. We believe that there are thousands of men who might be helpers to the poor world groping in darkness, but they are the Pharisees Jesus speaks of in Matt. 24:13, who shut up the kingdom of heaven against men, for they neither go in themselves, neither suffer they, that are entering to go in. We are not told how many denominations the apostles established. "Why not?" says one. Because they did not establish anything but the Right Church, the church of God, the church that obeyed all the ordinances of the New Testament, the same as the Dunkard Brethren church of today does. If the people were as eager today to get into this church as they are the worldly and popular amusements the Right Church would be the only church on earth, as it was in the days of the apostles, and

contain all the true, upright and sincere Christians. We are asked the question, "Can the so-called Christians know if they are in the Right Church?" Certainly. Those who belong to the Right Church are an organized body of intelligent people who band themselves together, worshiping God, and teaching the Bible to each other, and are observing the ordinances therein.

If any person is in the Right Church, he will not be found with the drunken crowds at the hotels and saloons, at the dances and card tables, theatres, base ball clubs, secret societies, and at all the worldly and popular amusements. Such a class of people are careless and half dead, and lukewarm, and do not understand the difference between a spiritual life and formalism.

Now, dear reader, we will say that the saddest experience that can come to any one in this life, are their dying moments, who are unprepared to be with Christ. Members of some churches for years, and never separated from the world, its fashions and its pleasures and amusements. If such

leave the world they are at enmity with Christ, and unprepared to meet Him. Sad indeed will be the condition of such whose heaven did not begin on earth. But how can it be otherwise? For what we sow we must reap. "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit, shall of Spirit reap life everlasting."

With such facts before them the members of the Right Church should make good use of their opportunities. If they are sowing to the dances and card tables, theatres, clubs, saloons, secret societies and the abominable fashions, they should at once change seed. The New Testament marks the prophecy, reward, penalty and final destiny of those of the Right Church. This book is given to us that we may have God's infallible guide the world over, which He alone supremely reigns.

Brethren, the reason that I believe we are the Right Church is because we do not doubt, and I see no reason for us to have any doubts. Remember when Christ asked those about him, "Who say ye that I am?" They replied that he was a

hypocrite. Then He asked Peter. Peter raised up his head and said: "Thou art the Christ, the Son of God." Peter had gotten into a secret. You see that you are not found out. Brethren, let us strip ourselves of all sins, and worldliness, and we'll need not be troubled with doubt. Brethren, if you have doubts you had better not advertise them, for your admission will make you one who is not in the Right Church.

Brethren, we fulfill the practical part of religion, that is the reason we are made to understand the mysteries of the word of God. All the great scientific discoveries of the world were met with doubts and sometimes doom. Galileo was imprisoned for saying the earth rotated. Today all the people accept the theory that the world rolls on. When Harvey discovered that the blood circulated they tried and convicted him as one of the greatest heretics of the age. Today we honor Harvey as one of the world's greatest discoverers. When Watt discovered that steam had power almost omnipotent, he was looked upon as one of the greatest

heretics of the world. These grand discoveries have proclaimed their discoverers, and today we are building monuments in honor of them. Over nineteen hundred years ago the Lamb of God died on the cross and poured out His blood to save the world, and yet there is almost as much opposition to Christ today, except among the Brethren, as there was then. What a sad thought that when we are standing up for Him, together with the blood washed in heaven, the angels, and the best of the earth, all standing up for Christ, there are millions who doubt. Brethren, nineteen hundred years after His crucifixion I believe Christ will save my soul. Christianity can be tested, as well as anything else. Brethren, we found a blind man in the word of God and said: "Master, give the world a demonstration that Thou art God." He stoops down, gathers up some clay, spits on it, and rubs it on the blind man's eyes, saying to him: "Go and wash thine eyes in the pool." He went and did it, and he lifted up his head and saw mountains and rivers. When the people saw a miracle had

been done, they wanted the man to say Christ had a devil. He said he did not know anything about that, but I was blind but now I can see. And so with the ten lepers that Christ told to go and see the priest. Brethren, we know what it is to be in the Right Church, and let us not be led into the world, and all the pleasures and amusements. We know we were once there, but now we see differently.

So many members of churches say they must be in society. If it's a religious society, it will be all right, but such a society is not desired by millions of the so-called Christians of this day and age. The reason we think the Dunkard Church is the right church is because we never hear of that church getting up entertainments, such as suppers, bazaars, euchres and card parties, dances. God pity a church that must continually have some entertainment to get up a little money. So the Dunkard Brethren church is never guilty of joining punch-bowl receptions, whisky tea-parties, progressive euchres, card games, balls and dances, drinking lodges and

clubs. These are required in the worldly and popular churches in order to get the members into society. The reason these things are not tolerated by the membership of the Dunkard Brethren church, is because it is not pure and undefiled religion, and these things will damn their souls at the end of their future life.

Now what church should I join? All churches are systems of religion, but they can not be equally right and good, from the fact that they are contradictory.

Since Christ builded and purchased but one church and called it the Church of God, all other names are human and an addition, and thus are unscriptural. God commanded us all to hear His Son, and Christ said His church was the Church of God and the Holy Ghost, the third person in the Godhead, is an agreement that inducts all members into the one church. This is the reason we see that the Dunkard Church is the only Church of God today, from the fact that the New Testament is the discipline of this church. The class book of this church is kept in heaven.

So we close our thoughts

by saying that the Dunkard Brethren church is the only Church of God on earth. There is not one ordinance in the New Testament that this church says is a non-essential, so the church is both militant and triumphant. It is Christ's own exclusive church. It is scriptural in every respect. Its doctrines perfectly harmonize with every known law. Not one of its principles can be questioned. It is a church perfect, complete and safe. It is the bride of Christ. It is the only church mentioned in the Bible. Not one text gives us permission or instructs us to join another. Every promise in the Bible is there for the people of the Dunkard church. Perfect satisfaction is found in it. This church develops the best there is in man. It is safe because it offers protection only to those who do their duty. O glorious church of God! This then is the church for us to join, because it is the way that leads to light, to heaven and to God.

One reason why the Dunkard Brethren church is identical with the right church of the New Testament, is because its leading

members are not leaders in dances, card parties, clubs, theatres and worldliness. They are a peculiar people zealous of good works.

CHRISTIANITY

Ezra Beery

In studying the above subject, we find a large field of activity, and a great many characteristics of a true Christian. In the first place John 3:5 says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A positive statement, either you must do as Christ says, or you will not have a chance to enter the kingdom.

Again II Peter 3:18, "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Any person that will study the scripture, in faith and hoping to learn the truth, will grow in grace, and adding each day to the knowledge of the Lord. The Lord will also give us a new dress.

(Isa. 61:10.) "For he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a

bridegroom decketh himself with ornaments, and a bride adorneth herself with her jewels." Here He gives us some idea of the dress of a bridegroom and bride. Something that our natural eye can behold, and just so must a Christian's inward and outward adorning be so that no matter where we be, we are recognized as Christians. (Matt. 7:24) "Therefore whosoever heareth these saying of mine, and doeth them, I will liken him unto a wise man, which built his home upon a rock."

We know that the house built on the rock stood all storms, and so shall be the life that shall cling to the rock, Christ Jesus. It means more than merely having our names on the church book.

In John 1:12, "But as many as received Him, to them gave He power to become the Sons of God." This proves that we must make an effort to be a Son of God. No man should be rewarded for a service he never rendered. And we that believe in the gospel, and in its power to save, have the greatest privileges and opportunities of any class of people in the world.

(Col. 2:6) "As ye have therefore received Chirst Jesus the Lord, so walk ye in Him." In this day and age folks surely don't read the Bible or they need some instructions. Surely Christ's ways and manners of life were not like the world. Yet folks join church and if you didn't know it to be a fact, you couldn't tell the difference. The Bible is positive, for in John 6:12, "Fight the good fight of faith, lay hold on eternal life."

The nations of the world are exerting a lot of energy and any kind of weapons known to gain wealth, power and fame, but how much are the Christian people of today interested in eternal life? (Matt 6:21) "For where your treasure is, there will your heart be also." (I John 5:4) "And this is the victory that overcometh the world, even our faith."

Union, Ohio.

Heaven and earth shall pass away: but my word shall not pass away.

Take ye heed, watch and pray: for ye know not when the time is. (St. Mark 13: 31, 33.)

TRAGEDY

What is tragedy? Something sudden, dire, terrible? Yes, but there is a slow subtle tragedy of which life can hold nothing more sad. It is to be created for the mastery of the heights, and yet to live out one allotted span bound to the sordidness, perils, even death, of the earthly level. That was the sad case of the two eagles. Do you remember the story?

A traveling salesman who made a trip every year to a certain sea coast town always went to see a small, iron cage in which were two eagles. They had been taken from their nest on the lofty crags when very young, fed by hand, and knew no home but the small space enclosed by the steel bars, on the ground. So interested did the salesman become in the captive eagles that the hour he spent each year watching them, noting their growth and development became chief among his anticipated pleasures. He would thus turn an otherwise common-place business trip into a recreation.

It seemed to him once,

as he studied them musingly that they had become full grown, and he wondered if, during the time before he should see them again, their caretaker would not provide them with a more spacious cage.

But surprise and disappointment awaited him. On his next visit to the little fishing village, his business with the store completed, he eagerly sought the familiar cage, but he found it empty.

Inquiring of the former keeper of the birds as to the reason he was told that a few months previous someone had left the door open and the eagles had walked out. "But are they around here still, or did they fly a way to the hills?" "Neither," was the answer. "They could not fly. They had never learned how. Their wings were useless, because they had never been used." "But what became of the eagles?" persisted the interested visitor. "Oh, they hopped around on the ground, or in some low shrubs, until a prowling animal made his dinner on one, and the other was finished by the slingshot of a mischievous boy."

It occurred to the

thoughtful salesman, who had become so fond of the birds that here was an illustration of true tragedy—sky creatures, made for free life on the heights, soaring from peak to peak, and up, up, above the clouds, fastened down to earth until this god-given power of flight had become paralyzed, lost through disuse.

Traveling homeward, he mused upon the sordid life and death of the ill-fated birds. What must have been the baffled suffering of the eagle nature when its instinct to rise into the sky was continually repulsed, thwarted by iron bars?

Friends, if we have been "born from above," we too, are endowed by our Creator with the instinct and the power to mount and live in the pure, rare atmosphere of the heights. We too, have a sky nature which can never be truly at home on the earth level, nor can it be satisfied with earth's fascinations. We too, have wings. Faith in God is one of them and by waving this wings we may mount into the spacious dome above the roof of the earth life that would cage us, and leaving its confining fetters be-

neath, continue to rise from height to height, and thus we may daily perpetuate life in the heavenlies, exulting in its freedom and purity, with ever-increasing power to master the air currents and mount higher yet. God gives us the companion wing—communion with Him.

It has been said of a certain people, "Their feet may trudge, but their souls are winged." Souls are of a different texture—they are the breath of God, and cannot but cry out in protest against being bound to plodding clay feet. Feet must trudge, but souls are made to fly.

"My soul was not made to grovel,
And to fossilize unlit;
It was winged for a flight immortal!
For the glories infinite!"

Warned by the sad plight of the two helpless eagles, let us take care to develop our wings, rising to the life for which we were created, and to which our souls aspire—the exploration and conquest of our heritage, the heights and the upper air "Where the soul is at

home with God."

Sel. from Light and Life Evangel.

Lizzie Hummer,
Colchester, Ill.

TOBACCO ON TRIAL

A Message to Professed Christians

Reader, you be the judge. Following are twelve witnesses:

1. Its use is as necessary as food or it is not. "Give us this day our daily bread." (Matt. 6:11.)

2. Its use is something to be thankful for or it is not. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17.)

3. Its use is needless expense or it is not. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not." (Isa. 55:2.)

4. Its use is becoming to a Christian or it is not. "Abstain from all appearance of evil." (I Thess. 5:22.)

5. Its use is a good example to others or it is not. "Be ye followers of me, even

as I also am of Christ." (I Cor. 11:1.) "Be ye therefore followers of God, as dear children." (Eph. 5:1.)

6. Its use is conforming the body to the world or it is not. "Present your bodies a living sacrifice, holy, acceptable unto God . . . and be not conformed to this world." (Rom. 12:1-2.)

7. Its use is filthiness of the flesh or it is not. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

8. Its use is a weight in the Christian's race or it is not. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Heb. 12:1-2.)

9. Its use is harmful to the body or it is not. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19)

10. Its use is slavery or it is not. "Who gave himself for our sins, that he might deliver us from this present evil world accord-

ing to the will of God and our Father." (Gal. 1:4.)

11. Its use belongs to the old life or it does not. "If any man be in Christ he is a new creature, old things have passed away and all things have become new." (II Cor. 5:17.)

12. Its use glorifies God or it does not. "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.)

Would our Lord have used it? (Heb. 7:26.)

If you are a real Christian and want to give up its use but cannot do so by your own will-power, Christ will help you.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.)

"I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

The Sword and Trumpet.

DARE WOMEN SMOKE

Cigarette smoking, it is said, is becoming more and more common among women. We would like to call the attention of the

women to a statement made by a leading physician in an address to a gathering of physicians. An exchange makes this report of what he said:

"Sixty per cent of all babies born from cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning, Dr. Chauncey L. Barber, Lansing, Mich., asserted at the annual convention of the American Association for Medico-Physical Research. As the nervous system is easily poisoned by nicotine a baby born of a cigarette-smoking mother is sick. It is poisoned, and may die within two weeks of birth. The post mortem shows degeneration of the liver, heart and other organs. The evil effects of cigarettes upon boys are evident beyond all argument. The almost absolute silence of the church in the presence of this very great and rapidly growing evil is hard to understand."

We do not believe that all the harm of cigarette smoking is done to women and babies. We have seen many men and boys suffering from the bad effects of cigarettes.

NEWS ITEMS

NOTICE

We, the Austoria Dunkard Brethren, contemplate a one week meeting beginning October 9th, closing October 16th. Love feast Saturday evening, October 15th. Elder Peter Lorenze of Greentown, Ind., to be the evangelist.

We extend an invitation to all who can arrange to be with us in any or all of the services especially the ministering brethren

Elder A. H. Lind.

SWALLOW FALLS, MD.

On July 31st Bro. B. F. Lebo of near Mechanicsburg, Pa., came into our midst for a series of meetings. He delivered 16 most inspiring and uplifting sermons, showing forth the beauties of the Christian life and the destruction of the wicked. We feel much good seed has been sown at this place. May the Lord ever bless Bro. Lebo in his efforts for good.

Near the close of the meeting three young people were led into the flowing stream and baptized. Oen was received on former baptism. Others are counting the cost.

On August 12th we met for our council prior to our love feast. Opening hymn, "Nearer the Cross." Scripture reading II Tim. 2, and prayer by our Elder L. B. Flohr. As time for our presiding Elder had

expired, Bro. L. B. Flohr was re-elected for a term of two years. Report of deacon brethren was heard. All business was transacted in a kind and brotherly manner.

On August 13th at 2 p. m., we again met for our love feast. After singing a hymn, scripture reading II Corinthians 11 and prayer by Eld. J. Harry Smith.

Visiting brethren present were Elders J. H. Smith, Mechanicsburg, Pa.; Minor Leatherman, Antioch, W. Va.; L. B. Flohr, Vienna, Va.; ministers, Paul Smith, Mechanicsburg, Pa.; Charles O'Brien and Otto Harris, Antioch, W. Va.; Dewey Shaffer, Gormonia, W. Va., and B. F. Lebo. Interesting and uplifting remarks were made by each of the visiting brethren on self-examination. Bro. J. Harry Smith officiated.

Sunday morning we again met for services. Bro. Flohr gave a good talk on the Sunday school lesson instead of having the lesson in the usual manner. After which each of the visiting brethren gave some fine remarks.

We certainly appreciated the presence of all the visiting members of other congregations and heartily invite you to come again.

Ruth Snyder, Cor.

NEFFSVILLE, PA.

The Northern Lancaster county Dunkard Brethren will hold their love feast at Lititz on Sunday, October 16th, starting at 10 a. m. A hearty invitation is extended to all who can to attend our love feast.

We held a harvest meeting on August 21, with a good attendance. Ministers present were Eld. Jacob Miller and Lester Ecker from

Mechanicsburg, Elder J. L. Myers, Logansville and Elder T. C. Ecker, Taneytown, Md.

On July 24th, Bro. Paul Smith from Mechanicsburg was here and preached for us.

We thank the ministers, brethren and sisters for coming to be with us, and invite them all to come back again.

Susanna B. Johns.

WAYNESBORO, PA.

The Waynesboro congregation has enjoyed a two weeks' series of meetings, conducted by Elder Arthur B. Rice of the Mt. Dale congregation, Frederick county, Md.

Bro. Rice delivered 17 spirit filled sermons.

We feel that the seed that he has sown will spring up to the honor and glory of God, that it will be reaped in time to come. One of the sacred writers has stated that the word of God would not turn to him void, but would accomplish that which he would.

We feel that the spirit is still striving with the hearts of men. We pray God's richest blessings upon Bro. Rice in his labors as he goes from place to place.

Pet. 3:12. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers."

Therefore we ask an interest in the prayers of the faithful in behalf of those who are out of the ark of safety, and the work of the church at this place.

We heartily invite all who can come to our love feast on Thanksgiving Day—an all day meeting.

Come and worship with us.
Sister Mae Tharp, Cor.
R. 2, Waynesboro, Pa.

QUINTER, KANS.

We, the Quinter congregation, announce our series of meetings, commencing on September 27th, and closing with our love feast and district meeting on October 8th, 9th and 10th. Elder Joseph Robins will conduct this series of meetings. We ask an interest in the prayers of the faithful, for the success of these meetings, that it may be a revival indeed. How we desire to see the church prosper.

In all of our discouragements and trials and hindrances, we are so thankful for this promise: Jesus in speaking of His church which He was establishing, "The gates of hell shall not prevail against it."

We insist that all of our people in this third district strive to be with us at this meeting.

Sister O. T. Jamison, Cor.

RIDGE, W. VA.

We, the Ridge congregation, began a series of meetings at this place August 26th, conducted by Eld. J. L. Myers of Loganville, Pa.

On August 27th, we met for council. Our presiding elder read I Thess. 4, and led in prayer. The business before the meeting was taken care of in a Christian manner. Our elder again admonished us to abstain from all things which would endanger our Christian character.

During the following week Bro.

Myers preached powerful sermons each evening to a well filled house. As a result of these sermons one more soul was added to the church. On Saturday, September 3rd, we met for our love feast meeting. The services were opened by Bro. Otto Harris, after which Bro. C. W. O'Brien was ordained to the eldership. The examination services followed, which were conducted by Bro. Howard Surby, Elder Z. L. Mellott and Elder J. L. Myers. In the evening 60 members surrounded the Lord's table with Bro. Myers officiating.

Ministering brethren present were as follows: Elders J. L. Myers, Z. L. Mellott, C. W. O'Brien, Minor Leatherman; ministers, Howard Surby, and Otto Harris.

On Sunday morning we met for Sunday school, followed by preaching. Elder Z. L. Mellott delivered the morning message. His text was the "True Foundation." Bro. Mellott gave us a fine message, many times with tears in his eyes. He warned us of the danger of building upon the sand.

In the afternoon another powerful message was delivered to us by Bro. Myers.

Sunday night Bro. Myers delivered to us his closing message. His text was "Be Not Deceived." An urgent appeal was given to the members, to look to themselves, that they loose not the things which they had wrought, but that they receive a full reward.

On Saturday, September 10th, Elder C. W. O'Brien and Bro. Otto Harris and some more of the brethren and sisters went to Bro. Noah O'Brien's home at Wiley Ford, W. Va., for a love feast. An examina-

tion sermon was preached, then the love feast followed with 11 members surrounding the table. Elder C. W. O'Brien officiated. The brethren and sisters were wonderfully impressed with the spirit which prevailed throughout this little meeting.

On Sunday morning Bro. C. W. O'Brien again preached for this little flock at Wiley Ford. His text was, "By this shall all men know that ye are my disciples if ye have love one for another."

We ask an interest in the prayers of the faithful, that we all may continue faithful until the end. We appreciate the presence of the visiting brethren and sisters who came among us during these meetings, and cordially invite them to come again.

Irene Leatherman, Cor.

WATERFORD, CALIF.

Members of the Pleasant Home congregation met in regular quarterly council on September 2nd, at 7:30 p. m., in the basement of our church house, with our presiding elder brother, S. B. Hoover in charge. Meeting was opened by song and reading Tit. 1 and part of chapter 2, followed by prayer.

This being the time for choosing church and Sunday school officers for the ensuing year, which resulted as follows: Bro. S. B. Hoover, elder; Bro. Elmer Ruff, treasurer; Bro. H. E. Andrews, clerk; Sister Ida Peters, correspondent; Bro. Paul Blocker, Sunday school superintendent. All business was disposed of in a very pleasant manner.

We are so thankful to our

Heavenly Father that we have a place of our own to worship in, although it is only the basement. We have the top unit well under way, but is being delayed at the present time, as this is our harvest time and many of us are engaged in this work. Most of the work has been donation work by the brethren. On July 4th, a number of the members met at the building and 12 of the brethren worked all day on the church—39 were present.

We earnestly pray the Lord that His Holy Spirit may lead, guide, direct and keep us in all His ways. We had hoped to be able to hold a series of revival meetings this fall or winter, but as yet we feel we had better wait till we have our church house in shape to worship in. We are praying the way may open later for us to hold a meeting as we feel we would be built up in a spiritual way. Pray for us here at this place that we may all be faithful to the end, and that many souls may yet be brought into the church by the preaching of the word and the lives of the followers of Christ.

Ida E. Peters, Cor.
Box 222, Waterford, Calif.

ELDORADO, OHIO

The Eldorado congregation of the Dunkard Brethren met in thir quarterly council Saturday, September 10th with Elder Bro. Krieder being present. who read from Titus 3, and then lead in prayer.

Business was taken care of in a very peaceful manner. The yearly visit was made and reported that all were in the faith and hope to

enjoy a love feast and communion October 8th, and extend a hearty welcome to all that can, come and enjoy these services with us. The sick in our congregation are about the same. Sister Emma Holsinger is feeling a bit better than at harvest meeting time.

Sister Pearl Troutwine.

WHAT IS PRAYER?

Psalms 65:2

Prayer is the soul's sincere desire,
Uttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinners voice
Returning from his ways;
While angels in their songs rejoice,
And says, "Behold he prays."

Prayer is the Christian's vital breath,
The Christian's native air;
His watchward at the gate of death,
He enters heaven with prayer.

Selected by L. A. S.

JESUS BIDS US SHINE

Jesus bids us shine with a clear,
pure light,

Like a little candle burning in the night;
In the world is darkness; so we shine,
You in your corner and I in mine.

Jesus bids us shine then for all around,
Many kinds of darkness in the world are found;
Sin and want and sorrow; so we must shine,
You in your corner and I in mine.
—Anna B. Warner.

STAND FOR THE RIGHT

Be firm, be bold, be strong, be true,
And dare to stand alone;
Strive for the right, what e'er ye do,
Tho' helpers there be none.

Nay—bend not to the swelling surge
Of fashion's sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right: tho' falsehood rail
And proud lips coldly sneer;
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right, and with clean hands
Exalt the truth on high;
Thou'lt find warm sympathizing hearts
Among the passers by.

Stand for the right: proclaim it loud,
Thou'lt find an answering tone
In honest hearts, and then no more
Be doomed to stand alone.

—Prov. 28:1.

Look well after the associations of your children. If at all possible, never permit them to become intimately associated with any one who may be of a questionable character. Pure society tends to purity of life.

ADULT SUNDAY SCHOOL LESSONS

Oct. 2—II Cor. 6:1-18.
 Oct. 9—II Cor. 7:1-16.
 Oct. 16—II Cor. 8:1-24.
 Oct. 23—II Cor. 9:1-15.
 Oct. 30—II Cor. 10:1-18.
 Nov. 6—II Cor. 11:1-33.
 Nov. 13—II Cor. 12:1-21.
 Nov. 20—II Cor. 13:1-14.
 Nov. 27—Gal. 1:1-24.
 Dec. 4—Gal. 2:1-21.
 Dec. 11—Gal. 3:1-29.
 Dec. 18—Gal. 4:1-31.
 Dec. 25—Luke 2:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 2—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
 Oct. 9—Esther Chosen to be Queen. Esther 2:1-20.
 Oct. 16—Jeremiah in the Dungeon. Jer. 38:1-13.
 Oct. 23—Daniel and His Three Friends. Dan. 1:1-21.
 Oct. 30—Daniel Reveals the King's Dream. Dan. 2:24-49.
 Nov. 6—Daniel's Friends in the Fiery Furnace. Dan. 3:

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 Dec. 18—Review.
 Dec. 25—The Birth of Jesus. Luke 2:1-20.

BIBLE MONITOR

Vol. XVI

October 15, 1938

No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A SAFE REFUGE

In view of the uncertain and alarming conditions that are existing in the world today and the dangers by which we are threatened on every hand it is only natural that people are seeking some means or source of protection in order that they may enjoy a feeling of safety, in some measure. It is certain that we are living in perilous days. It is of great importance then that we make every preparation possible to safeguard our physical bodies, our temporal affairs and the bodies and affairs of our fellowmen, else we are certain to come to grief. But what is of exceeding greater importance is that we make provision for the safety of our never dying souls, seeing that life is very uncertain even when we ex-

ercise every known precaution.

A grave mistake that so many people are making is that they are looking to men for their protection and salvation from the dangers that are threatening us. If we have no higher source nor greater power to go to than man, then indeed we are living in jeopardy, both of soul and body. In this matter Christian people should do all in their power to point out to folks the danger in which they are living, outside of the ark of safety of the Lord and Savior Jesus Christ. Let us notice what the scriptures say on this important matter. "Thus saith the Lord; cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert,

and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." (Jer. 17:5-8.)

It is a matter of choice to each of us whether we shall put our trust in men or in the Lord, and the choice that we make determines whether there is a curse or a blessing resting upon us. It is but folly to ignore the facts in this matter when we have the unerring word of God to instruct us.

These disturbed conditions and perilous days that are upon us are but the fulfillment of the prophecies of the scriptures, and many fearful things are yet to come to pass. In view of what is existing and what is yet to come to pass it is comforting to know that there is a refuge of safety for all

those who will seek it. In Acts 2:19-21, we have these statements: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: and it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." This opportunity of calling upon the Lord for protection, for help in time of need, and for salvation for time and eternity is open unto all men until the Lord shall return. It makes no difference in what nation we may be living, or what the form of civil government may be, or what conditions may be surrounding us, we all have the same opportunity of calling upon the Lord. "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12-13.) We have the same assurance in Acts 10:35, "But in every nation he that feareth him,

and worketh righteousness, is accepted with him."

We can rest assured too, that the promises of God will be fulfilled in our lives if we but lay hold of them in faith believing. "The Lord is not alack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

These perilous conditions that we are experiencing are as nothing compared with this awful day of God which is coming, and possibly soon. Is it not important then that we make haste and prepare

to meet our Maker and God?

Friends, if you wish a feeling of security, of safety in the presence of the dangers which are confronting us, call upon the Lord for help and trust Him. If you wish peace of mind, a clear conscience and a sustaining assurance that all will be well then, "Cast thy burden upon the Lord, and He shall sustain thee: He shall never suffer the righteous to be moved." (Ps. 55:22.) There is no other dependable source of help for a fearful, sinsick soul than in the Lord and Savior Jesus Christ.

Dear reader, if you are not enjoying the assurance of the protection of the almighty God, accept him now and forsake these vanities and follies of the world that blight men's souls and end one in despair.

THE HIRELING PASTOR

E. J. Reece

Webster defines the hireling, "One serving for hire, taking pay."

Winston defines hireling, "One who is willing to sell honor or principle for per-

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sonal gain; mercenary, venal; mercenary. Meaning acting only for reward, or money." "Influenced by considerations of selfish advantage, one who serves merely for pay." Both definitions seem to be in full harmony with what Christ said concerning the hireling in John 10:11-13, where He says, "I am the good shepherd; the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own

the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep."

Thus it is made so plain, that all can understand just what a hireling is. Why should a church want to hire such a one? I ask again "why" do churches want such a one? Can they expect more than Christ said they would get? We well know if there was no hire, there would be no hirelings.

The writer has seen those words of Jesus come true, that hireling fleeth when he seeth the wolf coming, yes, I have seen them flee, and why? Jesus says because he is a hireling and careth not for the sheep, and his sayings are true. Some say the laborer is worthy of his hire, yes, when Christ sent out the seventy He told them to eat and drink such things as were given them, (not bargained for) for the laborer is worthy of his hire, not a hint that Christ or anyone else hired them, and not a hint that they were hirelings, as defined by Webster or Winston, or as

Christ spoke of in John 10: 11-14.

I had a minister who had allowed himself to become a hireling, say in order to justify his course, that Paul said thou shalt not muzzle the ox that treadeth out the corn, true the ox was to have his feed, but did he more, the book don't say so, and the book does not condemn the eating with them to whom you preach, just those who hire out for money as those priests and prophets did, spoken of in Micah 3:11, and the Master's teaching as recorded by John 10:11-14, "Freely ye have received, freely give," is the words of Jesus to his preachers.

Paul said, verily when I preach the gospel, I make the gospel of Christ without charge, labored night and day so as not to be chargeable to any.

Christ's church is the house of God, the pillar and ground of the truth. (I Tim. 3:15.) And should not be made a house of merchandise (John 2:16).

The apostle Peter amply "warns us of those who through covetousness, shall they with feigned words make merchandise of you, and many will follow their

pernicious ways: by reason of whom the way of truth is evil spoken of." (II Peter 2:2-3.)

The Old Bible condemns the money system that priests and prophets picked up of themselves. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money, yet will they lean upon th Lord, and say, is the Lord not among us? None evil can come upon us." (Micah. 3:11.)

My mind just now is called to Romans 15:4, which says, "For whatsoever things were written aforetime were written for our learning," so Micah 3:11, was written for our learning and is ours to know, and if wise we will know, and "understand what the will of the Lord is."

It is plain to see that those heads, priests, and prophets spoken of in Micah 3:11 were wrong, and just as easy to see that the hireling pastor under the gospel is wrong, according to the words of Christ and the apostles, and as understood by men who are accredited as knowing the meaning of words.

If Webster's definition for a hireling (one who is serving for hire, taking pay), and I understand his definition to be correct, and Paul gives us to know that all such preachers serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple, may not deceive all, but will the simple. "The simple believeth every word; but the prudent man looketh well to his going," so the wise man tells us, see Prov. 14:15.

Truly a hireling may use good words and fair speeches, and sounds good, but in this age it is very important that we try their sayings by what Jesus and His apostles taught, for safety.

Jesus in John 10:11-14 is very plain in contrasting himself from the hireling shepherds; and in Matt. 10:8, in sending out the apostles to preach said, "Freely ye have received, freely give." What then is my reward? "Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel." (I Cor.

9:18.) Better do as the poet says:

Let's make a bonfire of the creeds,
And take the Bible as it reads;
If you would have a shepherd true,
Follow the one who died for you;
So we will let the hirelings flee,
For Christ is good enough for me.

Fairview, Mo.

**PAUL'S SECOND
MISSIONARY JOURNEY
Acts 15**

J. H. Beer

Paul said to Barnabas, let us go and visit our brethren in every city where we have preached, and see how they do. Barnabas, determined to take John Mark, Paul objected because he left them at Pamphilia. The contention was so sharp that they departed asunder one from the other, so Barnabas took Mark and sailed to Cyprus. Paul chose Silas, being recommended by the brethren, to the grace of God, and they went through Syria and Cilicia, confirming the churches. Paul came to Derbe and Lystra, and a disciple named Timothy, whom Paul took and circumcised, and took with him, and they went through

the cities and delivered the decrees (or the decisions of the Jerusalem conference).

When they had gone throughout Phrygia, and the regions of Galatia, they were forbidden of the Holy Ghost, to preach the word in Asia. After they were come to Mysia, they thought of going to Bithynia, but the Spirit suffered them not, and passing Mysia, they came down to Troas, and while there a visitor appeared to Paul in the night saying, come over into Macedonia, and help us. After the vision they go into Macedonia, believing that the Lord had called them.

Therefore, loosing from Troas, they came to Samothrace and Neapolis, and thence to Philippi, a chief city of Macedonia.

After being there a few days they went out to the river side for prayer and Paul spake unto the women that resorted thither, and the Lord opened Lydia's heart to receive the word whom Paul baptized. A certain damsel met them who was possessed with a spirit of divination which brought her master much gain who troubled Paul, saying these men be the

servants of the most high God. Paul being grieved, commanded the unclean spirit to come out of her. When her master saw the hope of his gain was gone, they caught Paul and Silas and put them in prison and charged them with exceedingly troubling their city, and the multitude rose up against them and the magistrates rent off their clothes and beat them and thrust them into prison.

Paul and Silas prayed and sang praise, and the prison doors were opened, and then soon followed the conversion of the jailer.

When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, and three Sabbath days he reasoned with them out of the scriptures. But the Jews who believed not, moved with envy took certain lewd fellows and set the city in an uproar, and took security of Jason, they let them go, they were accused of turning the world upside down. They immediately sent away Paul and Silas by night to Berea, and they went into the synagogue of the Jews.

These were more noble than those of Thessalonica. They searched the scriptures to see if these things were so.

When the Jews of Thessalonica heard the word of God was preached at Berea, they came thither and stirred up the people. The brethren immediately sent away Paul, but Silas and Timothy remained there.

They that conducted Paul brought him to Athens and while he waited there his spirit was stirred within him, and he disputed with them in their synagogue.

The Epicureans and Stoicks encountered him, he was brought unto the Areopagus, the judge of the supreme tribunal, desiring to know what this new doctrine is for the Athenians and Stoicks spent their time either in hearing or telling some new thing. Paul stood in the midst of Mars hill and said, "Ye men of Athens, I preceive in all things ye are too superstitious." Paul declared God is not worshipped with men's hands as though he needed anything, and hath made of one blood all nations of men to dwell on all the nations of the earth. The time of this ignorance God winked at

but now commandeth all men everywhere to repent, and that he will judge the world and raise all men from the dead.

When they heard of the resurrection some mocked, others said we will hear thee again of this matter. Certain men clave unto him and believed. Among them was Dionysius, the Areopagite, and others with them.

After these things Paul departed from Athens and came to Corinth. He found a certain Jew named Aquila, who lately came over from Italy, for Claudius had commanded all Jews to depart from Rome, and being of the same craft he abode with them for they were tent makers, and he reasoned in the synagogue every Sabbath and persuaded the Jews and Greeks.

When Silas and Timothy were come from Macedonia, Paul was pressed in spirit and testified to the Jews that Jesus was the Christ, and when they blasphemed, Paul shook his raiment and said your blood be upon your own head, I will go unto the Gentiles.

Paul entered into a certain man's house named Justice, one that worshipped

God, and Crispus, the chief ruler of the synagogue believed on the Lord with all his house, and many of the Corinthians hearing and believing were baptized. The Lord told Paul to speak and hold not his peace for I am with thee for I have much people in this city. The Jews made insurrection with one accord against Paul and brought him to the judgment seat saying, this fellow persuadeth men to worship God, contrary to law. Gallio refused to hear the case and drove them from the judgment seat. Paul stayed there a good while before taking his leave into Syria and with him Priscilla and Aquila.

Then Paul came to Ephesus and went into the synagogue and reasoned with the Jews, they desired him to stay longer but he bid them farewell saying, I must by all means keep this feast that cometh at Jerusalem, and when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

_____, Denton, Md.

If any man have ears to hear, let him hear. (St. Mark 7:16.)

SCRIPTURE REFERENCES

Henry Mosser

It will be a great prize to me if some one will tell me how many of these scripture references have been fulfilled:

Obedi. 1:1-11.

Zech. 11:8-13.

Lamentation 2:9-10; 3-7.

Pa. 69:19-28.

Zech 13:8-9.

Isa. 6:10-11.

Isa. 29:8-15.

Gen. 27:36-40.

Isa. 9:2, 6, 7.

Zech. 11:14-17.

Obedi. 6:16.

Psa. 74:5-9.

Psa. 79:1-3.

Psa. 107:1-10.

Jer. 49:7-8.

Isa. 57:1-2; 5:11-13.

Dan. 11:33-34.

Rev. 12:1-17.

Gen. 28:13-15.

Heb. 10:20-29.

Dan. 2:41-47.

Dan. 4:3, 34-47.

Rom. 11:23-26.

Isa. 11:1-12.

Zech. 9:9-13, 15-17; 2:23-32; 12:1-12; 8:19-23; 14:12-21.

Mich. 5:2-15.

Hosea 2:14-23.

Psa. 80:4-6, 14-19; 79:4-13; 44:17-20.

Isa. 60:1-16; 21:22; 61:3-7, 9-11.

Ezek. 37:16-28.

Jer. 33:21-26; 30:8-24.

Mich. 7:10-20.

Rev. 11:2; 12:6; 11:3; 9:15; 18:10; 11-9.

Dan. 12-11; 12-12; 8:14.

Rev. 7:1-14; 9:1-21; 11:2-11; 13:6-18; 14:8-11, the mark of Babylon.

Isa. 3:15-26; 4:1.

Rev. 17:1-18, 18:24; 14:19-20.

Oakland, Md.

Editor's Note:—It will doubtless be of interest to all of our readers if some of our older brethren will answer Bro. Mosser through the columns of the Monitor. No doubt some of our brethren have made a study of some of these references. Your answers will be appreciated. Send them in at once.

HINDRANCES TO A HAPPY CHRISTIAN LIFE

Ethel Beck

First and above all the Christian life should be the happiest kind of a life, not

only a happy life but a joyful life, for happiness depends on happening and circumstances. We must have possession of that deep peace and joy within which circumstances will not alter if we want to be happy in Christ. "But be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:18-19.)

Of course we will have our heartaches and sorrows, but behind it all we have that joy within which will help to keep us from giving way to them, and we will feel that God has a purpose in each trial which will be for our own good and His glory. We will look past these sorrows to the One who is behind them.

Too many professors live such shallow lives, they live on their impulses and impressions and their surroundings. Let us go deeper than that and be firmly settled so the storms of life will not move us.

One great help to Christian joy is a surrendered life. It seems to me that the half-hearted Christian life is a most miserable

and unsatisfactory one. Because in such a state we wouldn't feel at ease in an altogether worldly crowd nor in a spiritual minded crowd. Christ wants our whole lives consecrated to Him and in His service. Neither will we feel wholly satisfied if we reserve some part. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." (Rom. 12:1.)

We know Abraham's life was surrendered to God for he sacrificed his only son at God's command, but notice the results. "Because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18.) From that time to now, people have been learning that when at God's voice, they

surrender up to Him the one thing above all else that was dearest to their very hearts, that same thing is returned to them by Him many times over. Surely we can trust our lives in the hands of One who gave His own life for us. Let us pray for each other as a "servant of Christ" in the past prayed "that ye may stand perfect and complete in all the will of God." (Col. 4:12.)

"My Lord, my years are thine,
To use as seemeth best to Thee;
I know whatever Thou dost choose
Will be the best for me."

If we are still carnally minded, it will bring sadness into our lives because of the things we have said and done which were not Christ-like. "Because the carnal minded is enmity against God, for it is not subject to the law of God, neither indeed can be. For then they that are in the flesh cannot please God. But ye are not in the flesh, but in th Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." (Rom. 8:7-9.)

If we are living lives devoted to Christ, it will make us unhappy to displease

Him in the least or to disobey Him. He wants our willing obedience. The more we love Him the more we will want to serve Him.

"Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey."

What can mar our happiness more than to have the condemnation of unconfessed sins in our lives? It most surely debars communion with God and hinders our spiritual progress. In fact, as long as it remains in our lives we go back instead of forward. As soon as we realize we are wrong, let us immediately confess it and make it right, for the longer we wait the harder it will be, and we can't cover up sin in God's sight.

One sin which is hard to confess, but which makes us feel miserable if we don't, is holding a grudge or hatred against anyone. Giving way to a bad temper is another sin quite prevalent in the lives of some professors. It needs to be confessed or it will hinder our progress. Still another more prevalent, is saying unkind and harsh words and gossiping. If we are

guilty of any of these sins, we must confess to the ones we have harmed and also ask God to deliver us from such that we may not continue to do so. May we always keep our conscience clear toward God and man so that we may be able to say with Paul, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward man." (Acts 24:16.)

We are happy to know we have One to follow who knows the ways and who goes before us. He is the Captain and Pilot of our souls and will take us safely through life to that blest harbor. We must have implicit confidence in Him in order to feel at rest and peace. When we fail to have this confidence and trust in Him that we should, we lose much joy. One thing that shows our lack of trust in Him is worry. Why worry about the things we can't help, it doesn't better them and God will take care of them. Why worry about the things we can help, for if we can help them let us get busy and do it. Worrying never made anybody strong, never helped anybody to do God's will, never made a

way of escape for anyone out of perplexity. Worry spoils lives that would otherwise be useful, for they are given to restlessness and anxiety. "In nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus." This says "in everything," even the trifling and small details of every day life and we have the promise of the "peace of God" to keep our hearts and minds through Christ.

Instead of worry, Jesus offers to all who will accept it, the gift of His peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

The greatest peace is not release
From a task that's just begun,
But a harbor where you kneel in
prayer
And hear Christ say "well done."

We will give some quotations of other authors on worry:

"When I trust I do not worry, and when I worry I do not trust."

"Prayer is an acknowledgement of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life victory results."

"People know you live in the realm of anxious care by the lines on your face, the tones of your voice, the minor key in your life, and the lack of joy in your spirit."

"If we fear God and do His will we have little else to fear."

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.

To those who are inclined to worry read Psa. 37 and Matt. 6:19-34.

As we have come to this point, let us examine ourselves to see if we are guilty

of any of these mentioned above. If we are, we can not expect to fully rejoice in the Lord, if we are not guilty and still don't have the joy of the Lord as we should, possibly the reason is lack of daily Bible study and prayer. Perhaps we have neglected these, not realizing we were losing some of our Christian joy until suddenly we faced the reality that we did not have the joy of the Lord that we once had. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.)

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1.) If this is a true witness of each of us then are we happy indeed in the Lord.

Oh, blessed fellowship Divine

Oh, joy supremely sweet,
Companionship with Jesus here,
Makes life with bliss replete.

"Rejoice in the Lord always: and again I say, rejoice. (Phil. 4:4.)

Dallas Center, Ia.

WAKE UP JESUS IS COMING

E. M. Alltus

A religious organization has placed on a lattice frame these words, "Wake up, Jesus is Coming. Any one traveling on the Pacific highway by auto between the towns of Dunsmuir and Mt. Shasta City, Calif., going north, to the right of the highway, these words are in plain view. I am wondering as hundreds go by each day and thousands each week glancing at this beautiful sign, what impression it has upon their lives.

I was impressed with the thought as winter is drawing nigh, and the rainy season approaches, our lives are in more danger. Many hurled into eternity without one minute warning. It is high time for us to stop a moment, and check up and see if Jesus was to come today would He find us prepared to meet him and ever dwell with Him on high?

We must wake up dear readers, and realize Jesus is coming soon. We alone don't know if any of us will have one more chance to

accept Christ and live the life he has planned for us. Oh, how sad it would be if he was to call us and we had not made the necessary preparation. Now is the accepting time, now is the day of salvation. Be ye ready for in such a day and hour as ye think not the Son of Man cometh.

We read in the blessed book of John's gospel, in the 14th chapter these words, "I go to prepare a place for you, and if I go, I will come again and receive you unto myself, that where I am there you may be also." Oh what a glorious promise, isn't it worth working for?

Every soul that comes into this world is going on a journey, whether we realize it or not. In Matt. 7:13-14 we read: there are two ways, one is by the strait gate and the narrow way, which leadeth unto life eternal, the other a wide gate and a broad way, which leadeth to destruction. I am sure dear ones, none of us want to take the road that leads to destruction, but all want to take the road that leads home. But the book says only a remnant will be saved. And in Noah's time we read

when God destroyed the earth by water that there were only eight souls saved.

The blessed book says there will only be a few take the narrow way, but on the broad way many there be that travel thereon. A home as a reward, a place of rest for the weary soul, what a comforting thought to those who toil here below when our trials here are ended, we shall rest.

Oh how often the Father's heart is grieved, when people who claim to be His followers, will allow the spirit of gossip, and jealousy in their lives, even ministers, deacons, the leaders of His church, the ones that should be a light for others to follow has given way to this evil. Oh, brothers and sisters, I pray you wake up and see what road you are traveling before it is too late. Oh, how serious it is to fall by the wayside and say ugly things about a child of God, because you are jealous of her or him. Keep thy tongue from evil and thy lips from speaking guile. Whosoever privily slandereth his neighbor, him will I cut off he that hath a high look and a proud heart will not I suffer. (Psalms 101:5.)

David tells us in Psalms 15: Who shall sojourn in thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh truth in his heart: He that slandereth not with his tongue, nor taketh up a reproach against his neighbor.

David again tells us in Psalms 37, the wicked watcheth the righteous and seeketh to slay him, the mouth of the righteous talketh of wisdom and his tongue speaketh justice. Here dear readers, one can surely see the difference the Psalmist David makes in the righteous and the wicked people.

So I plead with you to be more careful. David also says: Mark the perfect man and behold the upright for there is a happy ending to the man of peace. The transgressor and the wicked shall be destroyed together. In this whole chapter we read that many good things come to the righteous people, never has the righteous been forsaken.

So many times when some one says something that is meant to mar the happiness of a true Christian they

don't realize that they are only hurting themselves for Jesus says blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. (Matt. 5:11-12.)

A true Christian is one who tries to help one who has fallen on this journey, so he can see the mistake he has made, and get back to God before his spirit quits striving. For we read God's spirit will not always strive with man. For if any among you are weak in spirit, we who are stronger must help. I am made to wonder how little any of us know of the inward spirit of the individual we are talking about. Their hearts may be far better than ours, let us each and every one search our own hearts to see if they are in tune with God. We won't have time to go about finding other's faults if indeed they have any. If we are laying the pattern Jesus laid, we will pray for our enemies and let our light so shine that those who come

in contact with us will be drawn closer to Christ who died on the cruel cross for you and me. So many times we drive people away from Christ by spreading untrue reports. We read kind words turn away wrath, but harsh or grievous words stir up anger. Let us, dear ones, put on the whole armor of God, be true to our baptismal vow, and to the church we love, loving everyone daily, and I am sure when our time has come to leave this old world we can say, like the apostle Paul, I have fought the good fight, I have finished my course, I have kept the faith. (II Tim. 4:7.)

If each and every one of us spend more time in our homes on our knees in communion with God we will be more careful what falls from our lips. Matthew tells us in the seventh chapter not to judge, also John tells us in Revelations when we have answered our purpose here on earth Christ will judge us.

Jesus tells us if we ask we will receive, so dear Christians let us seek the Lord's guidance to help us overcome our weak points in life, and our light will then shine

in the darkest places and others will know we are living epistles written and known of all men.

Dear ones it would be a terrible thing to miss heaven. Remembering the blessed book says, one soul is worth more than all the world and not one of us wants to do anything to cause one soul to miss this beautiful home Jesus has gone to prepare.

Dear readers we are the world's Bible, and by our fruits we are known. Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of the Father. We'll all want to do his will, so he will not say to us like he said to the five foolish virgins, "Verily I say unto you, I know you not." (Matt. 25:12.)

David tells us not to grieve because of evil doers neither envy those that work unrighteousness for their end is near at hand and they shall be no more. Our prayers avail much, if we are true followers of the most high. Jesus gave us a wonderful example while he hung on the cruel cross, He prayed for His enemies: "Father forgive them, for

they know not what they do.

Remembering every time we endure these temptations we are stronger for the next one. Just lean heavy upon Jesus, He ever loveth and cares for His own. For Jesus has promised if we seek we shall find and he that cometh to the Father He will never turn away.

Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

THE LORD IS COMING FOR HIS BRIDE

Wm. Wells

There are several passages which convey a very solemn import in connection with this subject, especially two which I mention as follows, one especially in the salutation of Paul, I Cor. 16:22, before he pronounces the blessing he excludes those who do not love Jesus in the following words: "If any man love not the Lord Jesus Christ let him be

anathema maranatha."

Anathema means accursed, condemned, devoted to destruction. While maranatha means the Lord cometh.

It is easy now while the long suffering of God waits for men to reject, despise and hate the Lord Jesus, but Jesus is coming, and woe be unto them who reject Him, when once the master of the house is risen up and hath shut the door. (Luke 13:25.)

Paul no doubt understood this and therefore says, "I am made all things to all men that I might by all means save some." (I Cor. 9:22.) That is no doubt the desire of all ministers of the gospel.

So why do not men everywhere seek the Lord while they have the opportunity and flee from the wrath to come.

The other passage that I have in mind is in II John 7. "For many deceivers have entered into the world who confess not that Jesus Christ is come in the flesh." This is a deceiver and an anti-Christ. I believe that Jesus is coming for His bride, the church, just as it is stated by the Apostle Paul. (I Cor. 15,

I Thess 4.) Jesus was called the one that cometh, (Matt. 11:3), but those deceivers denied the incarnation, the coming of Christ in the flesh.

Now brethren, as I have already stated, I am willing to be corrected on the following statement if it can be proven by the scriptures that I am wrong. He that denies Jesus Christ's coming in His glorified body is ignorantly a sympathizer with the anti-Christ.

Jesus is coming Himself, at the sound of a trumpet, to receive the church, His ready bride. (I Thess 4, I John 14:3.)

But while there is such fearful impending judgment to those who love not the truth, there is on the other hand a most glorious comfort for those who do love our Lord's appearing, hence brethren, it is very necessary that we understand the true purpose of the church.

Just when or what day the church made her first appearance on earth, that I will not say, while some say at one time, and some at another time; but this I do believe, I know it will be

complete at the trumpet call. (I Thess 4:17.)

But while she resides here on the earth she is a companion in suffering with her Lord. (Acts 5:41, Phil. 1:29, Heb. 10:34.) In following His example, (John 13:15, I Peter 2:21) walking in humility (Phil. 2:2-28), but during His humiliation (Acts 8:33) she shall be counted worthy (II Thess. 1:5, Prov. 8:17) of the greatest blessing in her exaltation with Him. (Phil. 2:5-11.) We are all agreed that Jesus is the bridegroom and the church is the bride.

John, the Baptist, said I am not the Christ, but John did say, He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him rejoiceth greatly because of the bridegroom's voice, so John declares that his joy is fulfilled—a most blessed thought.

Right here I understand we have a clear distinction between the Old Testament saints and the bride of Christ. It is true the Old Testament saints will be perfected but God has provided some better things for

the church. But they without could never be made perfect (Heb. 11:40) not that in one sense of the word is the church more worthy, but because God has chosen the church to be the heavenly bride of his Son.

The church is the body of Christ and her union with Him is clearly recorded in Paul's epistle to the Ephesians. She is there regarded as spiritually quickened (Eph. 2:1) and seated in the heavenly places (Eph. 2:3) with her risen Lord. Verse 6, "He hath chosen us in Him before the foundation of the world to be holy and without blame before Him in love." (Eph. 1:4) Being sealed with the Holy Spirit of promise which in the earnest of our inheritance until the redemption of the purchased possession (Eph. 1:13), wherefore the church is exhorted not to grieve the Holy Spirit of God whereby she is sealed unto the day of redemption. (Eph. 4:30.)

The apostle says we are members of His body—can there be anything more precious than the thought of Jesus coming to take unto Himself His bride? The ecstasy of that meeting is beyond the human power of

description by tongue. Read carefully I Cor. 2:9.

I know brethren, that the church will have to appear before the judgment seat of Christ, but not to be judged for sin, for the sin of every child of God was nailed to the cross. All those that will hear the trumpet call just immediately before Jesus makes His appearance in the clouds of heaven (I Thess. 4:17-18) will consist of those that have been faithful and submissive in faith, heeding the warning of the Holy Spirit, to the word of God by His Son.

That old adamic sin which brought condemnation to everyone from Adam to the death of Jesus Christ was nailed to the cross. (John 1:29.) So Jesus did not only atone for the sin of the world, but He atoned for the sins of the world if the world will accept Him according to His offered terms, plainly layed down in His gospel; otherwise the sins of the world remain on it and will have to appear before the great white throne judgment. Why? Because their sins have never been canceled.

So in conclusion I make this one and last appeal,

especially to the young of the Dunkard Brethren church, to stand fast on the doctrine of the return of the Lord Jesus Christ to receive His ready and waiting bride when the trumpet sounds for it is going to sound some day, but that day knoweth no one.

Quinter, Kansas.

PAGANISM AT OUR DOORS

(We clip the following from one of our exchanges, and pass it on to our readers for the prayerful consideration of all thinking people. "We," as used in this discussion, means, of course, free and easy-going America, not the writer and such as he. The Bible foretells just such a state of affairs previous to th last times, and this is all the greater reason why Christian people should sound the alarm, with the hope that some may hear and turn from their evil, sinful, ways. It is true of nations, as it is of individuals that "whatsoever a man soweth that shall he also reap."—Editor.)

We are deploring Germany's leaning toward paganism, and do not seem to realize that there are things right in our own country that are cancerous. Of late some of our physicians have sounded the alarm against certain diseases,

and have started a movement to cure them or stamp them out. Ever since the war we have been yielding to all sorts of sensual influences and morbid pleasures. Our movies have fascinated us with pictures that presented vice in highly attractive rather than abhorrent forms. Many of our book writers have polluted the minds of their readers with unrestrained, strongly realistic descriptions of licentiousness and vulgarities to which humanity so readily yields. Our psychologists have preached the doctrine that human nature is "all right," and if checked or in any way thwarted evil results may follow. Our divorce business has reached such proportions that the world rightly points the finger of shame at us. Our newspapers vie with each other in depicting crimes in their rawest form. The "Repeal" has resulted in letting loose floods of liquor, with such attendant evils as the drink parlor for the enticement of young lives. Isn't this paganism in its worst form that we have drifted into? And now we are becoming horrified at the discovery

that "sin still finds us out," that it is still destroying the bodies and lives of men. It will be a terrible struggle to disseminate the knowledge that "our body is the temple of the Holy Spirit" with any real effect upon our youth. But something definitely constructive must be done, if the nation is to be preserved.—The Mennonite.

NEWS ITEMS

MECHANICSBURG, PA.

On September 29th, at 7:30 p. m., we met in council. Our Elder, Jacob A. Miller, presided. Our meeting being opened by reading the 32nd Psalm by Bro. Paul Smith, prayer by Bro. Clarence Stump. All business was taken care of in a Christian like way. We received four letters to the church and gave one to our assistant chorister and Monitor correspondent as she was moving away and it was necessary to elect new ones. Monitor correspondent is now Bro. H. L. Junkins.

We expect to hold our series of meetings November 6th with Bro. J. P. Robbins from Potsdam, Ohio, as our evangelist. We ask the prayers for all the dear brethren and sisters in behalf of this meeting that there may be many souls saved. Our elder admonished us on plain dress and to stay close to the

church, after which we sang hymn No. 2, and prayer by Elder Harry Smith. May God bless and keep us in our prayer.

Harry L. Junkins, Cor.

ENGLEWOOD, OHIO

We have been enjoying helpful services each Sunday this summer and have had some very refreshing experiences. Recently we held a series of meetings in charge of Elder Peter Lorenz and were very much pleased and built up by his sermons and our fellowship together. One young brother was received into the church by baptism and we feel that others are near.

Just now our Elder J. P. Robbins, is holding some series of meetings in the west and because of this we have changed the date of our communion service. Our set date is the fourth Saturday of October. This year we will have it one week later. The date is October 29th. Please keep this date in mind and come and enjoy this service with us.

Several of our members are seriously sick at this time and we hope for their recovery. May we have your prayers that we may continue to faithfully work in the Master's service.

A. J. Brumbaugh, Clerk.

PLAINVIEW, OHIO

September 8th we met in regular quarterly council. Song 225, after which our Elder, Bro. Kreider read Titus 3:1-11, and gave some very good remarks. Prayer by Bro. Herbert Parker.

There was not much business at this time. The brethren gave the report of the annual visit, and all was disposed of in a Christian manner.

On September 17th, we held our love feast services. There was good attendance throughout all the services. On Saturday brother Lawrence Kreider gave us two very good sermons. At the close of the afternoon sermon our hearts were made to rejoice when three boys came forward and expressed they were willing to serve Jesus, and were received into the church by baptism.

In the evening a good number surrounded the Lord's tables. We were glad to have with us brother A. B. Rice of Maryland, who officiated. All the members of this place were present to partake of these services. We would have been glad if Bro. Rice could have stayed with us for Sunday, but duty called him on his way, yet we were very thankful he could stop with us that long.

On Sunday morning brother L. W. Beery gave us a very inspiring message, which gives us more courage to press onward in the Lord's work.

We are few in number and words cannot express the joy these meetings have brought to us. We are certainly thankful, so many from other districts could come and worship with us. May the Lord reward you for it. Trials may come, but the Lord can help us, pray for us that we may hold out faithful in His service to the end.

Ivene Diehl,
New Lebanon, O.

NEWBERG, ORE.

We, the Newberg Dunkard Brethren, met September 3rd, for our love feast, although there were no visiting members, we had a good spiritual meeting and were built up and hope to grow stronger.

We were made to rejoice on September 11th, when two men and two women said they wanted to walk nearer the Master and came in with us. May God add His blessing. And we ask an interest in the prayers of all God's people that we may not only grow in numbers but also in grace and in the knowledge of the truth.

Dora Spurgeon,
401 N. Harrison St.,
Newberg, Ore.

DO NOT WAIT

Oh, if you'd speak a kindly word,
Do not to long delay it;
But let it by our ears be heard,
We fain would hear you say it.
Of friendly cheer most hearts have
need,

Along life's pathway dreary;
Remember we will never read
Our own obituary.

If there's a deed that you can do
To ease our yoke of sorrow
Oh, do it with a purpose true,
Nor wait for the tomorrow.
Make all our hearts with joy to
laugh;

While we are with you, love us;
We'll never read the epitaph
You kindly write above us.

If you have loving gifts to make,
Do not to long withhold them,
But give them now that we may
take
And in our hearts enfold them.

Oh, crown us with that wreath to-day,

Our hungry hearts do ask it;
We'll never see that rich bouquet
You'll lay upon our casket.

Sel., Sister Mae Tharp.

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

ADULT SUNDAY SCHOOL LESSONS

Oct. 2—II Cor. 6:1-18.
Oct. 9—II Cor. 7:1-16.
Oct. 16—II Cor. 8:1-24.
Oct. 23—II Cor. 9:1-15.
Oct. 30—II Cor. 10:1-18.
Nov. 6—II Cor. 11:1-33.
Nov. 13—II Cor. 12:1-21.
Nov. 20—II Cor. 13:1-14.
Nov. 27—Gal. 1:1-24.
Dec. 4—Gal. 2:1-21.
Dec. 11—Gal. 3:1-29.
Dec. 18—Gal. 4:1-31.
Dec. 25—Luke 2:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

Oct. 2—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
Oct. 9—Esther Chosen to be Queen. Esther 2:1-20.
Oct. 16—Jeremiah in the Dungeon. Jer. 38:1-13.
Oct. 23—Daniel and His Three Friends. Dan. 1:1-21.
Oct. 30—Daniel Reveals the King's Dream. Dan. 2:24-49.
Nov. 6—Daniel's Friends in the Fiery Furnace. Dan. 3:

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Nov. 13—The Writing Upon The Wall. Dan. 5:1-12.
Nov. 20—Daniel Interprets the Writing. Dan. 5:13-31.
Nov. 27—Daniel in the Lion's Den. Dan. 6:1-23.
Dec. 4—Jonah's Disobedience and Punishment. Jonah 1:1-17.
Dec. 11—A Wicked City Believes Jonah. Jonah 3:1-10.
Dec. 18—Review.
Dec. 25—The Birth of Jesus. Luke 2:1-20.

BIBLE MONITOR

Vol. XVI

November 1, 1938

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BE STRONG AND COURAGEOUS

The Lord has always made provision for His people in the difficult conditions through which they must pass and in the burdens and trials which must be borne for His sake. As we meet up with these problems and discouragements of the church in these perilous days it is well for us to remember that the Lord is able to deliver us out of all these troubles and bring us out victorious in the end. We can get many valuable lessons on these latter day problems by turning to the Old Testament to the records that are left for us regarding the experiences of godfearing people of old. The New Testament writers recognize that these records were valuable to those of this dispensation. Paul, in speak-

ing of the experiences of the Israelites declares this, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." (I Cor. 10:11.)

Amidst all these disturbances and troubles of the present days two qualities that are essential for Christian people to have, are, strength and courage. The promise to Christ's followers is this: "But he that shall endure unto the end, the same shall be saved." (Matt. 24:13.) It is apparent that if we are to endure we must have strength and courage. The Lord admonished His people in old times to be strong and courageous. An example of this is given in the first chapter of the book of Joshua. "There shall not any man be able to stand be-

fore thee all the days of thy life; as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:5-9.)

This was the message of God to Joshua as the burden of leading God's people was turned over to him and

there are many vital facts that we can deduct from this message. First, there was a work to be done. The inhabitants of the land of Canaan were to be subdued and driven out and the land was to be divided among the various tribes of the Israelites. This was a work that was going to require considerable labor on the part of Joshua and his people.

Second, it was the Lord's work. Many years before this the Lord had sworn to Abraham that this land would be given to his people and now he was going to fulfill that promise.

Third, the Lord gave them specific instructions just how this work was to be done in order to succeed. They were to study and meditate upon these instructions day and night and carry them out in every detail and then they were assured of being prospered and successful in the work.

Fourth, there were battles to be fought. Their enemies could not be driven out without being encountered and defeated.

Fifth, the power of God was back of His people in carrying out this work until it was completed.

We can make the application of this lesson to present conditions with profit if we are willing to accept the facts and make use of the lesson in our own experiences.

First, the church has a work to do. Men everywhere need to be taught the soul saving gospel of the Lord and Savior Jesus Christ. The evil spirit needs to be driven out of the hearts of men and women and the Holy Spirit implanted therein that they may live a more abundant life and have hope of life evermore.

Second, this is the Lord's work. He it is that established the church, which is the church of the living God, pillar and ground of truth. It is his vineyard which he desires to have tended that he may have the fruits therefrom. He it is that commanded us "Go ye," in order that this work may be accomplished.

Third, the Lord has given us explicit instructions just how this is to be taken care of. He commands us to preach repentance and "teach all nations, baptizing them in the name of the Father, and of the Son, and

of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." In order to carry out these instructions it is important that we study and meditate upon them that we may understand them properly. One of the sacred writers tells us, "Mediate upon these things; give thyself wholly to them."

Fourth, there are many battles to be fought. Our Master has given us an example on this matter; in the wilderness, on the pinnacle of the temple, on the mountain top, in the trials and difficulties of his ministry, in garden of Gethsemane, in the judgment hall, and on the cross he fought as man never fought, the enemy Satan, and was victorious. He it is that tells us this, "If the world hate you, ye know that it hated me before it hated you—if they have persecuted me, they will also persecute you. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. The Lord will sustain every faithful believer but we cannot overcome the enemy unless we encounter him and fight the good fight of faith.

BIBLE MONITOR

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Fifth, the power of the almighty God is promised us in all of our encounters with the enemy while in the service of our Lord in this work that is before us. "Lo, I am with you always, even unto the end of the world." Is this not sufficient to give us strength and courage for every trying hour? Then let us quit ourselves like men and fight the good fight of faith until our Lord shall call.

THE ONENESS OF GOD'S PEOPLE

E. J. Reece

"Now I beseech you brethren by the name of the Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10.)

(Eph. 4:5) "One Lord, one faith, one baptism." And it is ours to have what the above scriptures require, to be of one mind, and of the same judgment, having the same faith, and the same baptism, if we are governed by the one Lord, who teaches one and all alike.

Yes, we have the one faith, and practice, as is plainly outlined in the New Testament, which seems to govern the few. While the many are controlled by self, and the theories and opinions of men, unwilling to investigate, and unwilling to submit to light, if they get it: which the carnal mind will not do, "Because it is not subject to the law of

God, neither indeed can be." (Rom. 8:7.) "So they that are in the flesh (controlled by the flesh) can not please God."

"But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of His." (Rom. 8:8-9.)

To many today, like Naaman, are bent on having their own way: but now as well as then, better submit to the Lord's way and get right. We find with Naaman it required faith and obedience to the Lord's way, and so today.

The apostles Paul in giving a little history of his own life, before his conversion says, "I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth." (Acts 26:7.) Before his conversion he verily thought within himself, but when the Lord spoke to him he became converted; and how did he become converted? Answer, by hearing and doing what the Lord said. Paul having asked the Lord what he should do, "The Lord said unto him, arise and go into Damascus,

and there it shall be told thee of all things which are appointed for thee to do." (Acts 22:10.) The Lord had a preacher at Damascus, a devout man, and he will tell what "thou must do." The Lord using the word "must," just the same as he did to Nicodemus.

Paul went to Damascus and found one Ananias, who said unto him, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

Paul says, "one Lord, one faith, one baptism," (Eph. 4:5), and in I Cor 1:10, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

A faith or hope, or practice that is not based on the word on religious matters doesn't amount to much, and is often detrimental. The word demands that we be ready always to give a reason of the hope that is within us. How easy it is to give a reason for our faith and practice, and our hope, if it is based on the word of God, and if not based on God's word you simply can

not give a reason.

The word says "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." (Heb. 12: 1-2.)

Jude says it is needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints. In our service do we need any other faith, or teaching? The Scribes and Pharisees religion or worship was vain. Because they taught for doctrine the commandments of men.

The holy scripture is able to make us wise unto salvation through faith which is in Christ Jesus, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works

Solomon says, "Add not to his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6.) Some people say conscience is a safe guide for life and conduct, faith and practice. I

fear conscience changes too much to be a safe guide, and may become defiled or seared or evil. In I Tim. 4:1-2 it says, "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron."

Again Paul to Titus (1:15) says, "Unto the pure all things are pure; but unto them that defiled and unbelieving is nothing pure; but even their mind and conscience is defiled."

So conscience being subject to defilement and to a change, uncertain, is not a safe guide.

However, it is ours to have a good and pure conscience, void of offence toward God and toward man, as Paul exercised, all depends as how educated. It can be changed, from good and pure to a defiled, not a safe guide.

While the word of God is unchangeable, the same yesterday, today and forever, conscience is somewhat as faith and hope, depends as to what it is based on. Fairview, Mo.

WHOLE HEARTED SERVICE

Lucille Wingert

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of you mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:1-2.)

A whole hearted Christian is the only true happy person in the world; he has "peace which passeth understanding, joy the world can never give."

When we do a thing whole heartedly, we do it because we really have a desire to do it, and we love to do it. In our work, whether we are a farmer, school teacher, preacher, factory worker or the maid in a home, the one that does his work because he really enjoys it, will be the one that does the best work, and will be the most successful. So in the Christian life; the one who yields or consecrates his life wholly

or fully to the Lord and serves Him out of a heart of love for what Christ has done for him, that one will be a happier and more successful or devoted Christian than the person who does certain things just because the church says so and so. If we are wholly yielded to God, we will love to do as the Bible and the church say.

When we speak of whole hearted service, we mean more than merely professing to be a Christian or having our names on the church book. "Whole hearted" is giving our all to Christ.

I think the verses I quoted from Romans 12 tells us something of what is expected of us as Christians. I hope everyone that reads this will read all of Romans 12 in connection with this article. I think it is all such good admonition.

I want to mention at least six things that we as whole hearted Christians will do. There are many more.

First, we will enjoy studying God's word. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.) I

believe this is where we all fail sometimes; we don't study our Bibles enough. It is God's message to us. If we could read it with the thought that it is God speaking to us, I believe we would get more out of it. It is real food for our souls.

Second, we need to pray much! We are told to watch and pray that we enter not into temptation in Matt. 26:41. I Thess. 5:17 says, "Pray without ceasing." We should be ready to pray or be in a prayerful attitude at all times.

Jesus spent much time in prayer. If He felt the need of it, how much more we need to pray. I know, from experience, that if we let down in studying God's word and having our time of secret prayer, we will not grow but will cool off or become lukewarm. When we think of any Christian we know who has power in their life or who is victorious over temptations, that person is one who spends much time alone with God.

Prayer should not be just a form or saying so many words, it should be the sincere desire of the heart. We like to talk with our friends, that is the way we

really learn to know them. After all, Jesus is our best friend, and we learn to know Him better by praying or talking with Him. Our earthly friends don't like it or feel hurt sometimes when we neglect to talk with them. I wonder how Jesus must feel when we neglect to talk with Him?

There is nothing that refreshes the soul and makes God seem so near to us as when we really pour out our hearts to God in prayer.

If we have a problem in our life and need special help, whether it is in some little everyday affair or whether it is one of the bigger decisions of our life, God is willing to help us and direct us if we just take it to Him in prayer. I think it is a good thing, when we feel we need special help, to have someone who really knows how to pray, to pray with us. It helps so much to hear someone help us pray in behalf of that need. I am so glad that our religion is a practical religion and is for every day of the week and every minute of the day. God is just as willing to help us in the little things as He is in the bigger things.

We, as the young people of today, will be the church of tomorrow and will be the ones who must "carry on" and take the place of the older ones as they pass on. Will we be able to overcome the many temptations that are before us today, and will we help keep the church of tomorrow pure? We will be overcomers if we are yielded wholly to God. He is able to keep us from falling.

As we think of the responsibility that may be ours in the church of tomorrow, surely we need to be much in prayer. Now is the time to prepare for service. Some will be preachers, some deacons, some teachers, and some will be elders. Some will be elders' wives, some deacons' wives, some ministers' wives, some lay members, etc., each one will have their place to fill. God is depending on us. Will we fill that place whole heartedly? It is all up to us.

If we are whole hearted Christians, we will let our light shine for Jesus and our life will always tell for Him. Not just when we are at church or are around those we know, but wherever we are, our life will

shine forth as a light. The song says, "Be the crowd the more the less, do we Jesus name confess, do we show our colors, pilgrims, everywhere?" Often times we may be the only Christian or the only plain person, but if we stand true then, we will be just that much stronger to stand the next test when it comes. It may be hard at the time to stand alone, but God will bless us for it.

Every true Christian should have the missionary spirit, the desire to see someone else saved. We don't all need to go to a foreign land to be a missionary. There is so much we can do right at home. May God give us each one a burden for the lost souls. There are so many who don't know Christ. The harvest is great, but the laborers are few. We can each one be a personal soul winner for Christ. It is a privilege to help lead someone to Christ. God always blesses us when we are instrumental in winning some soul for Him.

A whole heart Christian will also be generous in giving to the Lord's work financially. We will give willingly as the Lord has prospered us. There is a

great blessing on giving.

If we want to give the Lord our whole hearted service, we will ask God to search our hearts daily. We won't want anything there that will hinder our growth in grace. Often times it is the little things hid away in our hearts that hinder our growth. Maybe we think no one else will know about them, but sooner or later it will tell in our lives. Others may never know what that little thing is, but they will know there is something because of our lack of spirituality. We can't hide things always. Let us make this the prayer of our hearts: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. 139: 23-24.)

We must live holy lives. "Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.)

As we consecrate our lives fully to God, and the Holy Spirit comes to abide, He will direct our lives each step of the way. He always knows just what is best for us and if we let Him, He will

work out His purpose in our lives. If we make our own decisions and plan our own lives, I am afraid we make some miserable mistakes. It is such a privilege to let Jesus lead, and as He leads, we will be willing to follow even though we can't always understand at the time. Sometime He will make it plain and we will understand.

My prayer is that we, as young people, may become more concerned about the things of God, that we might wake up to our privilege in Christ, and surrender our lives wholly to Him so we will be able to give that whole hearted service which after all is the kind of service God expects of us.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the

helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:13-18.)

Living for Jesus

A life that is true,
Striving to please Him
In all that I do;
Yielding allegiance.
Glad hearted and free,
This is the pathway
Of blessing for me.

Living for Jesus

Who died in my place,
Bearing on Calvary
My sin and disgrace,
Such love constrains me
To answer His call,
Follow His leading
And give Him my all.

Living for Jesus

Wherever I am;
Doing each duty
In His holy name,
Willing to suffer
Affliction or loss,
Deeming each trial
A part of my cross.

Living for Jesus

Thro' earth's little while,
My dearest treasure
The light of His smile;
Seeking the lost ones
He died to redeem
Bring the weary
To find rest in Him.

679 S. Pasadena Ave.
Pasadena, Calif.

PAUL'S THIRD MISSIONARY TOUR

J. H. Beer

After Paul spent some time at Antioch he departed and went over all the country of Galatia and Phrygia in order to strengthen the disciples. Aquila and Priscilla instruct Apollas in the way of the Lord more perfectly, while Apollas was at Corinth Paul passed through the upper coast and came to Ephesus. He found some disciples who had not received the Holy Ghost. (Acts 19:1-5.)

Paul went into the synagogue and spake boldly for three months disputing and persuading the things concerning the kingdom of God, but when divers were hardened and believed not but spake evil of that way before the multitude he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. This continued for two years so that all which dwelt in Asia heard the word of the Lord Jesus, and God wrought special miracles by the hand of Paul. (Acts 19:11-12.)

Then certain vagabond Jews exorcists took upon themselves to call over them who had evil spirits, the name of the Lord Jesus, saying, we adjure you by Jesus whom Paul preacheth, and there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know. and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews, and Greeks also dwelling at Ephesus, and fear fell on them all and the name of the Lord Jesus was magnified and many that believed came and confessed and shewed their deeds many that used curious arts brought their books and burned them, the price was said to be fifty thousand pieces of silver.

After these things were ended Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there I must also see Rome. Paul sent Timothy and

Erastus into Macedonia but he himself stayed in Asia for a season and the same time there was no small stir about that way for a certain man called Demetrius, a silversmith, who made shrines for Diana, called together men of like occupation and the whole city was filled with confusion. Certain chief men who were Paul's friends sent to him desiring that he would not adventure himself into the theater. The town clerk cautioned the people for disturbing the peace and that they were liable to be called in question for this day's uproar.

And after the uproar ceased Paul called unto him the disciples and embraced them and departed to go into Macedonia, and when he had gone over these parts he came into Greece, and he abode there three months, and when the Jews laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia. The brethren who accompanied him went on and tarried for him at Troas. Paul sailed away from Phillippi after the days of unleavened bread and in five days came to Troas, where

he abode seven days.

Paul went on boat to Assos and then sailed to Mitylene, and the next day over against Chios and the next day arrived at Samos and tarried at Trogyllium, and the next day we came to Miletus for Paul determined to sail by Ephesus, because he would not spend the time in Asia, desiring to be at Jerusalem the day of Pentecost, and from Miletus he sent to Ephesus, and called the elders of the church, and when they came to him he exhorted them to faithfulness and when he had thus spoken he knelt down and prayed with them all.

Leave Miletus, they came straight to Coos, and the next day following unto Rhoades, and from thence to Patara, and finding a ship sailing over into Phenicia, they went aboard and set sail.

When they discovered Cyprus they left it on the left hand, sailed into Syria and landed at Tyre, for the ship was to unload her burden, and finding disciples we tarried there seven days; who said to Paul through the spirit that he should not go up to Jerusalem.

They accompanied Paul to the shore and kneeled down and prayed, and returned home. Paul came from Tyre to Ptolemais, and saluted the brethren and abode one day, the next day Paul's company departed and came to Cesarea, and entered into the house of Philip, one of the seven and abode with him.

While he tarried there Agabus prophesied that Paul would be bound at Jerusalem by the Jews and should deliver him into the hands of the Gentiles and when they heard these things they besought Paul not to go up to Jerusalem. Paul said, I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus.

After these days we took our carriages and went up to Jerusalem, and when we were come the brethren received us gladly and the day following Paul went in unto James and all the elders were present. Paul declared what God had wrought among the gentiles by his ministry. When they heard it they glorified God. They warned Paul against the Jews. The next day Paul took the men and

purified himself with them to signify the accomplishment of the days of purification until an offering should be made, and when the seven days were almost accomplished, the Jews from Asia saw Paul in the temple and stirred up the people and laid their hands on him crying out, men help, this is the man that teaches men everywhere against the people and the law and this place. All the city was in an uproar. They went about to kill him, the captain took soldiers and came down when they saw him they left off beating him. The captain took Paul and commanded him to be bound with two chains and commanded him to be carried into the castle. (Acts 21: 30-34.)

Denton, Md.

MAKING THE MOST OF LIFE

E. M. Alltus

Jesus taught us we could make the most of life by losing it. If we lose our life for His sake we will find it. We must bruise the wheat

before it can be made into bread to feed the hungry. The same with life, whole, unbruised, unbroken men and women are of little use to Christ. Until one can overcome self, we have not begun to live.

We can not be helpful to others until we cease to live for self. Take the history of the tree, it is cut into boards, and built into a beautiful cottage where human hearts find their happy home, or used for other purposes to create joy and happiness to mankind. The losing of its life was the saving of it, by its death it becomes useful.

Take a church building, the stones that were used to erect the foundation were taken from a bed of rock, destroying the bed which had been there for years, but are now dressed and chized into form. They are destroyed only that they might be useful, they are a part of a building where sinners will find Christ. Sorrowing ones will be comforted. We must die to be useful. In a parable of our Lord we find that the seed must fall into the earth and die that it may bear fruit. We know when Christ died on the cross, He lost his life on the cross that

we might all have life.

Lots of missionaries lives are lost on the foreign field. By their death men and women are brought to see a better life. In heart and spirit we must do the same. If we ever want to be a blessing, we must die to live, we must lose our life to save it, we must lay self on the altar in order to glorify God, and do good to mankind.

Mary broke the vase of ointment, and poured it upon her Lord. She lost it but through this deed she spread to the world her mission of helpfulness. If she would have saved it, her deed of loving service could never have been spread over the world, her loving service will be remembered forever.

We cannot save ourselves and at the same time make anything worthy of our life, and be a blessing to the whole world. The first thing is not to be a preacher, a saver of souls: but the first thing in a Christian life is to present one's self to God, to lay one's self on the altar. We must give our heart first. We cannot be God's today and our own to-

morrow, we must be His at all times. He does not expect any half-way service, He wants the whole heart. If Christian service were all in preaching and praying it would be very discouraging to people who are not gifted with that talent. Our tongues are not the only thing we can use to glorify God, many people in silence can be followers of Christ and do a wonderful work in saving many precious souls. A star does not talk but shines out for the whole world.

After Jesus had a glimpse of the higher thing in the temple He went back to the lowly home of Nazareth, and there for eighteen more years found enough for the development of the richest nature this world ever saw. It is hard to toil and never rest, to earn scarce enough to clothe and feed those that depend on us for care. It is hard to meet temptation, and keep pure, unspotted from this world, ready for heaven, any hour our blessed Master may call. It is no wonder we sometimes get discouraged and lose heart, and become like the weary disciples that morning on

the sea of Galilee after toiling all night and having caught no fish, but we must not forget the vision that awaited them with the coming of dawn—the blessed Savior standing on the shore. Oh, what a wonderful blessing this proved to be.

So when we, his children, are tempted, remember He is ever ready to help us if we put our trust in Him.

Christ is ever ready to give Victory and to guide us to a higher life. When one can actually realize Christ's help, life is easy. There is only one thing a Christian need to keep in mind, that is be faithful always and loyal to our blessed Master. If we have the power of putting into words the thought and emotions of our souls, that others may understand them, it is one of the most marvelous powers the Creator has bestowed upon us. There are times when one prays, that he cannot find words to express his inward feeling, but Christ hears our thoughts in heaven, for He knoweth our thoughts and the intentions of our hearts.

So dear ones let us be careful that our thoughts

are pure and holy. Sometimes the greatest blessings come when we wait; it takes time for fruit to ripen. There was a wonderful power in the touch of Christ while here on earth. A true follower can feel it today. There is another way which the hand of Christ is laid on human lives, His disciples were sent out into the world to preach Christ; a true Christian life is only the faintest reproduction of the rich, blessed life of Christ, yet by this means many have been won to Christ, where they might have gone astray. All around us are human lives that are rich in the possibilities of beauty and glory, often all they need is the touch of the hand of God to bring out this radiance, the loveliness, the beauty of the divine Image in us. In every Christian's life we have trials to meet, and burdens hard to bear. Every burden God lays upon us, there is a blessing for us if only we are able to comprehend it.

Only a thot, but the work it wrought
Could never by pen or tongue be
taught

For it ran thro' life like a thread of
gold,

And the life bore fruit a hunderd
fold.

In Christ nothing that is good or lowly can be really lost. Nothing beautiful ever perishes; Abraham died on the way to the promised land, but in his heart were found far better things than a country, an earthly home which fadeth away, but a life of obedience, faith and a reward, a home not made with hands eternal in the heaven. When we leave this world our form will vanish or be lost, but our spirit liveth forever.

Let us hope on though the way
be long

And the darkness be gathering
fast;

For the turn in the road is a little
way father on

Where the home lights will greet
us at last.

Modesto, Calif.

NEWS ITEMS

PLEVNA, IND.

We, the Plevna congregation, met in regular quarterly council on September 8th with Elder Peter Lorenz in charge. All business was taken care of in a Christian manner. As the deacons had not yet made the annual visit a special council was held on Friday, September 16th, beginning at 7:30 p. m. They re-

ported the members all in the faith.

On September 18th we started a revival with Elder A. B. Rice of Maryland, as our evangelist. Bro. Rice preached 19 spirit filled sermons. We had good attendance during all the meetings.

On October 1st, we held our love feast with about 100 surrounding the tables in the evening.

We are expecting to have a harvest meeting on Sunday, October 23rd. We will have our regular services in the forenoon and are expecting Bro. Arthur Rice to be with us to deliver the sermon in the afternoon beginning at 2 p. m. We invite all who can to come and be with us.

Iona Lantz.

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, began a two weeks series of meetings July 24th with Elder L. B. Flohr, Vienna, Va., evangelist. He gave us many inspiring thoughts while with us. The meetings were fairly well attended, members from adjoining congregations attended. We were glad to have ministers and deacons come and assist in these efforts such as opening devotions and fervent prayers.

We also expect to hold our love feast the first Sunday in November, namely the 6th, an all day meeting, beginning with Sunday school in the morning at 9 o'clock. A cordial invitation and hearty welcome extended to all who can come to take part in these services and observe the ordinances of God's house such as feet washing, Lord's supper and communion.

Jesus says, "If ye know these

things happy are ye if ye do them."

I John 2:3, "Hereby we do know that we know Him, if we keep His commandments." (5) "Who so keepeth His word, in Him verily is the love of God perfected." (6) "He that sayeth he abideth in Him ought himself also so to walk, even as He walked."

Charles H. Ness, Cor.
R. 1, Dallastown, Pa.

MECHANICSBURG, PA.

We held our love feast on Saturday and Sunday, September 8th and 9th. Bro. Harry Smith opened the meeting, Bro. Mosser from Swallow Falls, Ind., preached a very fine sermon followed by Elder Henry Demuth of Waynesboro, Pa.

In the afternoon at 2:20 o'clock the meeting was opened by Bro. Paul Smith; Elder Demuth preached again from Timothy 2:15, followed by Bro. Bernie Shriner, of Walnut Grove, Ind., with the examination service by Elder T. C. Ecker, Taneytown, Md. He gave us wonderful truths pertaining to our fitness to be workers for the Master. We think we had one of the best love feasts we have ever had.

Sunday morning we had Sunday school with 137 present. Preaching by Bro. Mosser, followed by Elder Harry Smith. We feel that we were richly fed on God's word.

We feel very sorry that three of our members met with accidents. One sister fell down the attic steps and was seriously hurt; another brother and sister in an automobile accident seriously hurt. We ask the prayers in behalf of us all and especially for those that are afflicted.

We will say again in conclusion that we hope we may have many more such love feasts, and thank the brethren for the wonderful sermons they brought to us. May God bless them and keep them is our prayer.

Harry L. Junkins, Cor.
York Springs, Pa.

WEST FULTON, OHIO

We surely have enjoyed a wonderful revival meeting, beginning September 4th and ending September 18th.

We had a large crowd first Sunday, the day of the Harvest meeting. Bro. Clyde Miller preached in the forenoon and Bro. D. W. Hostetler in the afternoon. We had a very good attendance throughout the meetings, many coming from a distance every night.

Bro. Lebo preached earnestly for the saving of souls. We feel his efforts were not in vain. As a result four were baptized, another made known his wish to come across from the Brethren church and was to be taken in later.

May the Lord richly bless Bro. Lebo in all his laboring.

Orpha Beck, Cor.

NORTH CANTON, OHIO

The Orion Dunkard Brethren church are planning to hold a two weeks' revival meeting to start October 30th and continue to November 13th. Elder Peter Lorenz of Greentown, Ind., has consented to conduct these meetings for us. We invite all who can possibly come to

do so and enjoy these meetings with us.

Clarence Surbey, Cor.

BRETHREN, MICH.

The Dunkard people of Brethren, Mich., began their revival September 18th and closed with a love feast October 2nd. The attendance was good and the attention the best, with 18 surrounding the Lord's tables. Several of the members couldn't be present on account of sickness.

Nineteen inspired sermons were delivered. The gospel was preached with power, in a plain and simple way, easy to be understood.

However, none was made to realize their downward course of sin and folly, and accept Jesus as their Savior. The gospel seed was sown and we now await the blessings of God upon the future harvest. Whether it be thirty, sixty or a hundred fold, the good Lord only knows.

Now may the blessings of our Heavenly Father rest upon our dear Bro. Kesler in the efforts put forth in the advancement of the cause of the Master.

Joseph Swihart,
Brethren, Mich.

BETHEL, PA.

We, the Bethel congregation, held our quarterly council September 24th. Our Elder, J. L. Myers, presided.

We decided to hold our love feast meeting November 20th, an all day meeting, starting in the morning at 9:45 with love feast proper in the

evening. We extend a hearty invitation to all and especially the ministering brethren, hope to have a good representation to deal out the bread of life.

We have been enjoying a series of meetings in charge of Elder J. L. Myers of Loganville, and were very much pleased and built up by his sermons and our fellowship together. The seed has been richly sown and may God add His blessings and we ask an interest in the prayers of all God's people that we may not only grow in numbers, but also in grace and in knowledge of the truth.

Laura M. Ebling, Cor.

AT BRETHREN, MICH.

September 18th the writer began a series of meetings at the above named place. There is a band of loyal members there who will extend a hearty welcome to any members to visit them and especially ministers, and any who may be seeking a new location where nature offers many inducements will find attractive allurements where homes may be had at nominal prices.

The stately pines have been removed and dense forests of hard woods are taking their places. The soil for the most part is light, but some very fine land may be purchased at very reasonable prices and on easy terms.

The climate being influenced by Lake Michigan is not subject to the extremes of heat and cold as many countries are, and all the crops usually grown in temperate climates are found there. Fruits of the finest flavor and variety are grown in that section of the state,

but not in the immediate vicinity of Brethren where little attention has been given that industry.

Rainfall is abundant and water for domestic purposes is had at shallow depths besides numerous streams afford water for stock and pasture for fishermen who enjoy spending time in this way. Crop failures are practically unknown.

Highways and railroads afford ample convenience for travel and transportation and near by markets handle the surplus crops grown. Educational opportunities are afforded all children in the grades and a four-year high school in Brethren accommodates that class of students with bus service in the surrounding territory.

For further information write Bro. Joseph Swihart at Brethren, Mich.

B. E. Kesler.

OBITUARY

Sarah Jane Elicker, nee Surber, was one of a family of eight children born to Robert and Catherine Surber, near Pittsburg, Ohio, April 15, 1867. She passed away October 4, 1938, having attained the age of 71 years, 5 months and 19 days.

She was united in marriage with Simon Elicker on December 25, 1888. After marriage they united with the Church of the Brethren and were faithful members. She chose with her husband to affiliate with the Dunkard Brethren church in the year 1929 and remained true to her vows until death. She with her husband lived happily together until the time of his death, September 11, 1937. Since that time she remained at the old homestead and

was cared for by the two daughters. To this union there was born one son and two daughters, Albert, who passed away in 1920, Emma Petry and Ola Petry. There are seven grandchildren and one great grandchild. One brother, Amos Surber, of Pittsburg, Ohio, also survives with many other relatives and friends.

Funeral services were held at the Red River Church of The Brethren in charge of Elder Lawrence Kreider, assisted by Elder L. W. Beery.

GONE BUT NOT FORGOTTEN

In loving memory of Sister Alice Broadwater (foster daughter) written by Sister Ida Hilliard.

You're gone, but not forgotten,
mother,

For I'm thinking of you today;
Although its been a year, mother,
Since the day you went away.

Oh, mother, I miss you so tonight,
And my grief is so hard to bear;
But I know you are resting in peace
In our Father's home up there.

Oh, I know we should not grieve
For our loss was only your gain;
And if we all live for him,
We'll meet each other again.

Sometimes I can almost feel your
hand

As you gently place it in mine;
Altho I know you're gone
To live in the home divine.

Sometimes I think I hear you pray-
ing

For the ones you loved so well;
And it seems as if your spirit
Had come to earth to dwell.

And sometimes I see your dear
sweet face,
The wrinkles and silvery hair;
For I know heaven's brighter
By your presence there.

So when ever my time comes,
Be it Winter, Spring or Fall;
I want to be ready to meet you
To answer my Savior's call.

WHEN WINTER COMES

Old age lives in the past. It envisions the fields and streams of childhood. It does not look down the road, but back up the beaten trail. It has lost the power to perform the tasks of youth, to wield effective blows, to sow and reap, and to gather the golden grain: Winter has come. Old age sits in the shadows and calls upon youth to listen to the feats accomplished in the years that are dead.

When the hot blood of youth, pressing ever onward and continually calling for action, fails to listen, old age retires farther into the shadows and grows more lonely.

There is a homely old adage that runs, "A father and mother can care for ten children, but ten children can not care for father and mother."

An old mother once said, speaking of her children, "When they were young they would tread on my toes, and now that they are old they tread on my heart." Last year an old man walked into court and begged to be sent to some institution—he did not seem to care where, but said that his children were not willing to take care of him. Here was an old man who was in the way. There was nothing in the storehouse for old age; he was decrepit and childish; he toddled as he walked, and to strangers he poured out his pitiful story. Possibly back up the way, he cared for and nurtured his children, rocked them to sleep at night, and tucked the covers about them when they slept. Now that winter had come, not one of them was willing to care for him.

There is another angle to the care of the aged. If you are not willing to reverence and care for your old and infirm, if you can bring yourself to make them unhappy by harsh and unkind words or neglect, then you must expect your children to do the same for you—when Winter comes.

The world will pause to

watch, to admire the young who reverence and care for the old. It is so beautiful, it is so tender, that the sight of it will always command selfishness and greed to stand by and pay silent homage.

Ascertain how the young life of a community treats and cares for its aged, and one may know instantly the kind and character of people in that community.

You are buoyant and strong. God has blessed you with health and parents, friends and loved ones; you have youth; you have food and raiment and home. I would have you to see that long line of old people passing in review. They are silent, bent and, in many instances, poor and obscure. They do not hear very well, and many of them carry hearts that are breaking for lack of love, and companionship. They need and desire your reverence and affections. They are entitled to it. They have earned it. In the years that have gone they blazed the Indian trail into a roadway. They threw bridges across the streams, planted vineyards, and trees, erected churches and schools and homes, and

turned a wilderness into a land of peace and plenty. They did all this for you, and now they are passing in review, marching to the sunset—Winter has come.

The Lawgiver has said, "Thou shalt rise up before the hoary head, and honor the face of the old Harken unto thy father, and despise not thy mother when she is old."

Gratitude has said: Now that winter has come, now that they are old and the sun of life is painting cloud pictures for them at sunset, we shall kindle the fires of love and devotion, place our arms about them, lead them to easy chairs, and there, in the fire light's rudy glow, warm them into perfect peace.

WHERE DWELLEST THOU?

St. John 1:38-39

This question was asked Jesus by two of His disciples and Jesus said, Come and see, and they found where Jesus lived in his daily life. First, He lived in the atmosphere of certainty. He dwelt with God. He had communion with Him.

He also dwelt in an atmosphere of service. He lived to serve humanity.

Where do we live from day to day? Have we caught the spirit of the Christ? Do we dwell with God and have that sweet communion with Him?

Shall we not spend more time with Him, learning His manner of living and how he met the problems of life?

Where do we live, what are the dominant interests of our lives? Where do we live from day to day mentally, socially, morally and spiritually?

Have we put the kingdom of God first in our lives? What place does worldly pleasure have in our living, are we more interested in playing bridge than winning souls? Are we more interested in making a living than making a life?

Is our life Christ-centered or self-centered? Can we give our lives to a noble cause?

Can we truthfully say that we had a good time at the church and in fellowship with God's people? Do we find joy in lifting our voices in prayer and praise for His many blessings? Are our

lives so radiant and winsome that others are attracted to him or are we just carelessly indifferent to living? Indifference to our duties or our responsibilities will eventually drive out the spirit of the Christ. Living does not depend upon the length of days we live. But upon what we do during the days we live.

He has lived well who has left the world better when he leaves it than it was when he came into it.

Christ always looked for the best in men and then gave to them the very best he had.

Then the most prominent thing in our life is first things first. Christ first, last and always, and give to the world something better than what it has.

Sel., Joseph P. Robbins,
Potsdam, Ohio.

Parents should not fail to fulfill every promise made to their children. No promise should be made unless one is certain that the same can be fulfilled. If parents fail to keep their word with their children they will lose confidence in them and respect for them.

Do not tease your children neither make mention of their cuteness and witty remarks to others in their presence. It is a means of making them vain and conceited.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 2—II Cor. 6:1-18.
Oct. 9—II Cor. 7:1-16.
Oct. 16—II Cor. 8:1-24.
Oct. 23—II Cor. 9:1-15.
Oct. 30—II Cor. 10:1-18.
Nov. 6—II Cor. 11:1-33.
Nov. 13—II Cor. 12:1-21.
Nov. 20—II Cor. 13:1-14.
Nov. 27—Gal. 1:1-24.
Dec. 4—Gal. 2:1-21.
Dec. 11—Gal. 3:1-29.
Dec. 18—Gal. 4:1-31.
Dec. 25—Luke 2:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 2—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
Oct. 9—Esther Chosen to be Queen. Esther 2:1-20.
Oct. 16—Jeremiah in the Dungeon. Jer. 38:1-13.
Oct. 23—Daniel and His Three Friends. Dan. 1:1-21.
Oct. 30—Daniel Reveals the King's Dream. Dan. 2:24-49.
Nov. 6—Daniel's Friends in the Fiery Furnace. Dan. 3:

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- Nov. 13—The Writing Upon The Wall. Dan. 5:1-12.
Nov. 20—Daniel Interprets the Writing. Dan. 5:13-31.
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Dec. 4—Jonah's Disobedience and Punishment. Jonah 1:1-17.
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Dec. 18—Review.
Dec. 25—The Birth of Jesus. Luke 2:1-20.

BIBLE MONITOR

Vol. XVI

November 15, 1938

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TRUST IN THE LORD

So often, in life, we are confronted with problems, difficulties and temptations from which there seems no way of escape and we are sorely tried. At times like this godfearing people have a source of help which far surpasses anything the world can give us. It is indeed marvelous how mountains dissolve away and clouds disappear when those who serve Him faithfully, take their troubles to the Lord in prayer. These timely manifestations of providential intervention in behalf of those who fear God and keep His commandments keep us refreshed as we fight the good fight of faith.

Whenever these hours of trouble, sorrow and temptation come upon us it is certain that we should do all

in our power to overcome or find a way of escape, but when we have done all in our power then we can turn to the Lord and leave the burden with Him. Were it not for this way of escape, many times we would break down under the strain and utterly fail in our efforts in the Christian life. Praise the Lord, by His help, we can overcome every obstacle that confronts us. He graciously invites us to approach Him. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.) If we are living true and faithful we can rest assured that our coming to him is acceptable at all times. The scriptures tell us "The prayer of the upright is His delight."

In approaching the Lord at the throne of grace we need to come with implicit

faith, for "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) This reference brings to our minds another vital point. If we expect to be rewarded we must seek the Lord "diligently." We need to be in earnest and exercise perseverance in prayer.

One of our greatest hindrances is doubt. Whenever we are confronted with a matter that it is impossible for us to solve we allow Satan to discourage us with some of his arguments and we begin to question and doubt as to the possibility of overcoming the matter. We need to remember the fact that nothing is impossible with God. At one time Jesus made this statement to his disciples, "The things which are impossible with men are possible with God." (Luke 18:27.)

If we but consider the record of the marvelous and powerful works of the Lord as given in the Holy Scriptures we can see that there need be no question as to the ability of the Lord to accom-

plish those things which are impossible with men. In view of these facts which are given us by inspired men we have no excuse whatever for questioning or doubting when we seek help of the Lord, so the thing for us to do when the enemy tempts us is "Resist the devil, and he will flee from you."

As individuals, and as a body of faithful believers, we need to trust the Lord in these days of peril and confusion. As the Lord saved Israel at the Red Sea, just so He is able to save His people in our day, and as long as the world shall stand. No doubt many of these trying circumstances that come to us are but to prove our faith in the living God.

"The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate. (Psa. 34:22.) They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." (Psa. 125:1-2.)

INSTRUMENTAL MUSIC IS THE PRIDE OF THIS WORLD

'Tis sad to think our Christian
church

Now imitates the stage;
That preachers too, will vindicate
The fashions of the age.

Christ's church was instituted first,
By heaven's eternal plan;
But every innovation since
Is but the work of man.

Our modern Christians advocate
An instrumental praise;
To worship God in other forms,
Than those in former days.

Believing that a music's charm,
Can every soul inspire;
They place an Organ in the church
And organize a choir.

A few divided worshipers,
Before its presence stand;
And fancy they are seraphims,
Of the celestial band.

The organist asserts that such
Is of essential use,
To harmonize their feelings, with
The sound that they produce.

Recourse to artificial means,
Is worshipping by half;
'Tis like the dance of Aaron's squad
Around the golden calf.

The Lord through prophet Amos did
Those instruments condemn;
Then why should he be pleased with
ours,
When He disposed of them.

From Christ we took our Christian
faith,
Established on His word;
Then why pollute his church in
which
No instrument was heard.

Nor yet within those churches, too,
Established first by Paul;
For in the early Christian age,
They were condemned by all.

Then why approach our God,
In such unhallowed ways;
Much better not sing in the church
Than mock our God in praise.
Selected, E. J. Reece.

THE ONE WAY

Melvin C. Roesch

About twenty years ago,
I remember being in a Sun-
day school class, when the
teacher gave the illustration
that the different churches
are like different roads
leading to a city, that any of
them would get a person to
heaven. We believe and
know that this is the be-
lief of many people today.
Let us examine the scrip-
tures, some along this line
of thought.

In St. John 14:6, "Jesus
said unto him, I am the way,
the truth, and the life: no
man cometh unto the
Father, but by Me." We see
by this, there is a certain
condition we must come
under. Again in St. John
10:1 Jesus says, "Verily,
verily, I say unto you, he
that entereth not by the
door into the sheepfold, but

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climbeth up some other way, the same is a thief and a robber."

(Matt. 7:21), "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven."

Certainly the word is His will, and we believe by this that we must be obedient to His word, to be assured that we are on the right way.

There was just one way

for Naaman to get cured of his leprosy, and that was to go and do as he was told. He did not get cured until he did.

It is just as necessary for us today, to do as we are told. Surely people that claim to be Christians and do not live according to His commandments are living falsehoods.

(St. John 6:66-68) "From that time many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered Him, Lord to whom shall we go? Thou hast the words of eternal life."

People should not be satisfied with any way that does not abide by His word. It is the only safe way that we can recommend.

There will be people in the end as referred to by Jesus in Matt. 25:44, that may think they are doing right, but in the end will fall short.

(I John 4:1) "Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." If we are of God, we have the love of

God within us, and it radiates out, till it come in contact with those about us.

I John 5:3 would give us to understand that if we have this love of God we will do His commandments.

I think Solomon gives us a very good thought in Prov. 14:12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

THE LIGHT OF THE WORLD

D. M. Click

Ye are the light of the world; a city that is set on a hill cannot be hid. These are the words of our dear Savior. He was deeply interested in having His followers to be a real true light, that others might realize that there is something real connected with the men and women who claim to be the loyal followers of Christ, the true light, which "lighteth every man that cometh into the world."

We thereby receive a more glorious light, by having our dear Savior coming into this sin cursed world of darkness and woe.

"He gave himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." The apostle Peter tells us that "we are a chosen generation, a royal priest-hood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (I Pet. 2:9.)

When Peter was converted perfectly, no doubt he fully realized what was the real, marvelous light which Jesus showed forth in the world, when Peter was in the mount with Jesus and "His face did shine as the sun, and His raiment was white as the light." That must have been a most glorious sight.

I heard a dear old sister a short time ago tell how one of her friends was so much pleased to see her wearing her nice plain Dunkard bonnet. The folks had known the Dunkard people in the east, and they were always real glad to meet those peculiar people.

Dear brethren and sisters, let us all endeavor to always let our light shine brightly

so that it may lead others close to Christ. "Be not conformed to this world," let us not try to follow the vain fashions of the world, when our dear Savior comes we will not want to be wearing the foolish fashions of the world. Most surely if we try to follow after the world, Christ will leave us with the worldly class.

Every good gift and every perfect gift is from above, and cometh down from the Father of light." God the supreme source of light. If we will let His Holy Spirit direct our life, most surely we will be able to let our light shine to the honor and glory of our dear Lord and Savior, and thereby we will be able to gain a glorious admittance into that heavenly home.

Grand Junction, Colo.

SHOULD CHRISTIANS VOTE?

D. F. Lepley

FOREWORD—Occasionally we get requests from some of our readers to print articles in the Monitor on various subjects on which they would like information. In thinking the matter over we came to the conclusion that it might

be profitable to reprint some of the good articles on these subjects that appeared in the Monitor a number of years ago. In this issue we insert one which we think worth reading again.—Editor.

Perhaps I had better explain myself, I mean to ask should God's own children, Christ's brothers and sisters have anything to do with organizing, controlling and running the government under which they live?

Should they associate themselves with the political factions of the government and contend with each other, before and after the election, each for their own pet candidate for office?

Or should they seek or accept any political or government office or position whatsoever?

Let us try to examine the "Record" carefully and see what we find.

Shall we or shall we not believe the Bible, the only record that we have of a Creator God, and his dealings with human beings? If not then you need not give this article even a thought. It will not be worth while. If you do, then you had better believe it all or you may as well not believe any of it. If you believe it all then

please follow this article carefully, and if you differ with it, tell me wherein it is contrary to the "Record."

The Bible teaches us that there are two kingdoms in this material world. First the "Kingdom of God" in which God rules. Second the "kingdom of this world" in which satan rules. God the Creator established the "kingdom of God," the devil established the "kingdom of this world." Or better known as the kingdom of satan.

The "Kingdom of God" in this material world is represented by "The Church." The "kingdom of satan" is represented by what we know as "the world."

The "subjects" of the kingdom of God, or the church, are Christians. The "subjects" of the kingdom of satan, or the world, are sinners.

No human being can yield his allegiance to both of these kingdoms at the same time, because they are totally opposite to each other.

We must totally disconnect ourselves from, and have absolutely nothing to do whatsoever with the "kingdom of the world," if

we want to become a consistent subject of the "kingdom of God." God, the ruler of this kingdom, cannot and will not accept anything short of this, and he has given us the best of reasons for his decision.

Christ established "the Church" and built it upon a rock for a foundation, and that "foundation" is the confession and the conviction on the part of a "Follower of Jesus," a member of "His Church," that "He is the Christ the Son of the Living God."

And Christ, through his witnesses, said that the members of "the church" (his people) are in "The world but not of the world" (the kingdom of satan.) And that they have no permanent home in this material world, but are only "pilgrim strangers," a band of homeless wanderers without a country, for a short time, trying to carry out their Lord's instructions to bear his saving, life giving gospel to the whole world of fallen and sinful men, to be true witnesses for him, and to be the exponent always of the gospel of Christ.

And while they must live in this material world and

mingles among men, they dare not become a part of the "world," the "kingdom of satan," nor participate in its activities, neither can they do so without yielding allegiance to its ruler, "the Prince of this world."

No, the "Children of God" are strangers in a strange land, they have denied their citizenship in this world and have taken out naturalization papers in, and become citizens of a foreign "kingdom, whose throne is in heaven, whose ruler and maker resides there, but whose Spirit mingles with his people to guide them safely through the "wilderness of sin" and the "lone voyage" to the promised haven on the other shore.

I believe that it must be accepted without controversy that the "children of Israel" represented "God's children" during the old dispensation and that Christians represent God's children in the new dispensation."

I'm not now talking about worldly church members, but Christians—members of "the church" which Christ espoused as his bride, God's children.

To a body of Gentile con-

verts to Judaism, Saul in Romans 4:1 speaks of Abraham as "our father" and in I Cor. 10:1 Paul's letter to a body of purely Gentile, not Jewish Christians, calls the "father of Israel" "our father." What else can we say then that the Christian church, in point of fact, is "The True Israel." And that the old Patriarchs of Israel are its "fathers?"

"Record" in many other places confirm this position.

Now let us remind ourselves again of the fact, as has often been shown before that God has not changed, nor does he change, nor can he change his plans concerning his own children. Mel. 3:6, "For I am the Lord I change not."

Num. 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it, or hath he spoken, and shall he not make it good?"

I Sam. 15:29, "And also the strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Psalms 33:11, "The counsel of the Lord standeth forever, the thoughts of his heart to all generations."

Prov. 19:21, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand."

God often had in the past, to permit his children to change or go contrary to his ordained plans, because they wanted to make their own, and would not be satisfied with his. But sorrow, disappointment and grief always followed, when they went contrary to God's plans. And we may depend upon it, that this always will be the answer.

Listen to God's promise and statement to Israel, "his church," "his people," (Exodus 19:3-8), "And Moses went up unto God and the Lord called unto him out of the mountain, saying, thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: And ye shall be unto me a kingdom of priests and a

holy nation, these are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

"And all the people answered together, and said, all that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

Is there not food here for thought, when we think of God's power over men, even though they know him not or are unconscious of his presence or his existence—and how he can and does work for "his own?"

Think how God subdued the enemies of his people and delivered them out of their hands. Had they anything to do with such a wonderful deliverance? Nothing except simply to follow his leading.

These people were surrounded on all sides by hostile and war like nations, but they were to remain entirely free and unentangled in their relations with them in so far as their civic, political or government relations were concerned. In other words they were to attend

strictly to their own business and let the worldly and political nations attend to their own, and God told them plainly what he wanted then to do and not to do.

The "Records" show us too, that as long as they followed God's plans and leading they had a corrective and helpful influence over their sinful, hostile and degenerate neighbors, and had power with God.

The "Records" also show, that every time that they departed from God's plan and mixed in with the world and worldly governments, that they lost their influence with both the world and God and brought suffering upon themselves, at the hands of those that they tried to imitate, and co-operate with in their secular affairs.

God sometimes had to deliver them into the hands of their enemies mind you, God did this, he had the power, and had to subject his children to this discipline in order to save them. And after they had learned their lesson, he had the power, and exercised it to deliver them again.

But the birthday of the greatest tragedy in the history of these chosen

people of God came when they decided that they must be like other nations. And chose a political ruler for themselves, though God had warned them that the day would come when they would "cry with grief"—"and in that day he would not hear them." God had power then and he has power still.

It was then that they started trouble for themselves that has not ended yet, although it brought about the dissolution of his people, and as an organized nation, and caused them to be scattered to the "four winds" of the earth.

It may seem strange, yet not strange either, when we consider that there is nothing hard for God when we keep ourselves out of his way so that he can work; that when his people had brought themselves under such bondage, and oppression that they were helpless to do anything for themselves, that God could, and did raise up heathen, warlike and often blood-thirsty generals and rulers to care for, protect and deliver them after they had been cured of their worldly ambitions and aspirations for ruler-

ship.

The Christians that composed the church in Rome, at least the majority of them were beyond a doubt Gentiles that had been converted to Judaism, before they became Christians, and had been accustomed to the political activities of the Roman government, and had espoused the Jewish animosity for the intrigue against established government, and wanted to be the government themselves, the same as did those of their brethren before and during our Lord's sojourn in the world.

Therefore, Paul in his wonderful and masterful "message" to these Christian brethren in Rome—that church without as yet any discovered founder, that little body of "God's children," that with the best light they had, came together, no one knows how, in a great heathen and sinful city, to witness for their Lord and their God.

Paul, knowing the great danger surrounding them—the danger of contamination with the prevailing worldliness and political rivalry, in Rome which had already affected some of their mem-

bers, and had brought them under government censure and discipline, did not fail, among many other enlightening and helpful admonitions, to strongly impress upon them the fact that God does have the power and that he used that power to "ordain" or choose, select, appoint or in some way set up rulers or governors, who are often heathen, godless, warlike, blood-thirsty or hypocritical men, just as in his wisdom and understanding seems best to him, to "execute wrath"—"to punish evil doers" law breakers, murderers and criminals, even with "the sword," the gallows or electric chair if need be.

And he can do this without the aid of his children. At least he was always able to do so in the past.

Dare we say that his power is restricted today—that "his arm is shortened?"

(Isiah 50:2, "Wherefore, when I ask was there no man? When I called was there none to answer? Is my hand shortened at all that it cannot redeem, or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness, their fish

stinketh, because there is no water, and dieth for thirst."

(Isiah 59:3, "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.")

(Num. 11:23), "And the Lord said unto Moses, is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not."

Paul in his letter, makes it clear that as long as God's children are in this "world," satan's domain, they need some strong temporal power to protect them against the power of the devil and his agents, who would certainly lose no time in destroying their lives, and getting them out of his way, if he had his way about it.

Paul explains too that God knows this and uses his power to "ordain," from among the ungodly men of the "kingdom of this world,"

such rulers, governors and executors of the law as in his great wisdom and love he knows to be for the best; to punish law breakers and to protect the law abiding. He explains that those who obey the laws of the land need have no fear of the law nor the executors of the law, but have their respect, good will and protection,—just the things they need while in this world.

But he also explains that it is the business and the duty of these executors of the law to enforce it and to maintain and uphold the majesty of the law and their domain at any cost, even to the extent of bloodshed, and the destruction of life, singly or in multitudes, as in war, and naturally they reserve the right to draft into their service for any or all such activities every available "subject" of their domain.

But they have no power over those who are not their subjects, as long as they are peaceful and law abiding visitors or strangers. But they naturally lose their exemption from service as soon as they participate in the political or civic affairs of the country in which they

are sojourners.

You will notice in this letter that Paul had been greatly concerned about these Roman Christians, lest they should follow this natural trend and get mixed up with or come into conflict with the civic and political life of the government, and lose the respect of the "power" that God had "ordained" as a protection and shield to them and subject themselves to punishment and persecution. And we find that in later times, these things did happen on account of their "illicit relations" with political Rome, when Nero blamed them for all of his troubles.

In summing up the whole law both the old and the new dispensations, it means this—"Thou Shalt not Kill," neither in thought nor word nor deed.

Taking human life, murder in some form or another, and in many cases premeditated and cold-blooded murder, naturally becomes the inevitable duty of a ruler in any capacity, and of all those who participate in his rulership.

But where is there a "child of God" that could even dare to think of as-

suming such duties or such responsibilities, and yet that is the very thing that the Christian is doing when he casts his ballot for an applicant for any political or government office, because he is making himself instead of God responsible for that man occupying such a position, and that same man, in times of war or distress, has a perfect right to draft that voter into his service to help him to defend himself, because he helped to put him into that position.

Brother, sister if you help to put a man into such a position how can you have the heart or nerve to try to hide yourself behind the anti-war and peace doctrines of the church when you are drafted into his service, like many of you have done during the late war.

All law considers the one who aids or encourages a law breaker, as guilty of crime as the one who commits it. This is "man made" or a human law, but God's perfect law strikes even deeper into the heart of things than this.

If I by my influence, my vote, or by any other means am instrumental in putting

a man, either saint or sinner into a position where he may be called upon to destroy a human life, commit murder, singly or by the thousands (as in war) then I make myself guilty before God, with him, for the commission of his crimes.

It may not mean much to him, in as much as he may be and usually is a sinner anyway, and one more sin added to his list of crimes will not make him any bigger sinner, but how about me, if I am or profess to be a "child of God?"

Brother, sister, why should I assume such terrible responsibilities when God is able and willing to do everything that is needful for my care and protection by the government under which I live, so much better than I can possibly hope to do it myself? And he has promised me to do so provided that I let him have his own way about it.

Then why should Christians so compromise with the world and the devil? Why should they place themselves into such a fatal position when there is absolutely no need for it?

The "Record" shows be-

yond dispute that God had the power and used it to protect and care for and keep "his children" of yesterday when they obeyed him.

If God could and did such things in the past for his people is there any sane reason why he cannot, and will not still do the same today for the people that are his? Is he not still the same?

Surely he must know better than we do, the things that are best for us. And I would lose faith in God forever if I felt that I knew as much about the thoughts and the desires and the purposes of the many candidates that run for office, as he does.

If I felt that I knew as much as God does about the fitness of anyone of the multitude of politicians, that aspire to rule over me, or if I had the power to make, or have my own choice, then I would have no more use for God. I would not need him.

But thanks be to God that he knows more than I do, that he has more power than I, and that I can safely trust my destiny into his hands.

"Worldly governments"

realize that they need the Christian church, "God's people" as much as the church needs the protection of a strong government, and that they can't long endure without the righteous, vitalizing and preserving power of the influence of God's people, and are therefore willing to offer these Pilgrims a safe harbor or lodging place and protection during their temporary stay in their midst, so long as they refrain from meddling into and with their governing and political affairs and attend strictly to their own business, which is to follow Christ, their leader, in his last and greatest message—"Go ye" into all the world and proclaim my message and make disciples (followers) and baptize them, shepherd them, nurture them, and with the Holy Spirit's power make new creatures out of them,, re-create them into "children of God."

But you may depend upon it that as soon as these "pilgrims" pursue a different course, neglect their own business, and try to run the government, that they will be compelled to accept the responsibility and burden of the defense of the

government, even in carnal warfare whenever such occasions arise.

Jesus, however taught, and so did Paul, that these Christian pilgrims, in return for their protection at all times, should help to bear the expense of the government that offers them a safe harbor by paying their taxes. Jesus did this and told the people to give to Caesar (the emperor—the ruler) the (material) things that are his and to God the things that are God's. Your heart, your undivided love and service and of your means "as he has prospered you."

It has always been true that the Christian, who has lived a consecrated life, who has kept himself clean and uncontaminated with the filth of politics, witnessing always for the righteousness and truth of God, in season, so that the "world could see that he really is a "child of God," has always had power with the rulers under which he lived, and has always had the care and protection of both his rulers and God, such as no other one has had.

Is it possible that God could feel differently to-

wards his children of today, than he did towards his children of yesterday, whom he warned against any affiliation whatsoever with the "world" and "worldly entanglements?"

Is there any reason why God would or should grant "his children" of today a "broader road" for their pilgrim wanderings" through this world of sin, this strange land which is not their home, than he did his "children of yesterday?"

Is it possible that God has less power today to work his will, in behalf of "his children," in the appointment of executives of law and order, as their rulers and protectors, than he had yesterday, or will we accuse him of having less interest in his children, or less knowledge of the fitness of men as their ruler than he had in former times?

Or have we just lost confidence in God's desire or wisdom or ability, to do any more the things that are best for us, and feel, like his children of yesterday, that we can do these things for ourselves better than God can?

Has God changed?

If it could be shown, with

the slightest degree of truth that God has at any time changed his mind or his will or his plans in the slightest degree concerning the welfare or the destiny, or anything whatsoever in relation to "his children," past, present or future, then the Bible story is a delusion and falls flat. "The church" is a myth, the churches and christianity an empty and meaningless toy. If God has not changed, and I have absolute confidence that he has not, then why should Christians vote when there is nothing to gain and so much to lose?

Reprinted from Monitor,
Dec. 15, 1924.

NEWS ITEMS

ENGLEWOOD, OHIO

The Englewood congregation held their council on October 28th and at the same time cleaned the church house and made preparation for the communion service. Most of the members were present and the business was taken care of promptly with harmony prevailing. Several of our members are sick and desire our prayers in their behalf.

On Saturday following the council

we had all day services with love feast in the evening. The weather was very pleasant and all the services on Saturday and Sunday were well attended. This being the largest attendance that we have ever had at a communion service here. The song and preaching services were spiritual and edifying and the fellowship in these meetings will long be remembered by those permitted to attend. Quite a number were present from distant congregations and we appreciated their presence and help very much.

Services of this kind serve to encourage us to press onward with greater zeal in the Master's service that many more may be gathered into his fold in this community.

A. J. Brumbaugh, Clerk.

WATERFORD, CALIF.

The Pleasant Home congregation has decided to hold our love feast on Saturday, November 26, 1938. Services to begin at 2 o'clock in the afternoon.

We would be very glad to have any of the members from the adjoining congregations come and enjoy this meeting with us, or any of the members that may be passing this way, are cordially invited and urged to stop and worship with us.

Our church house is located two miles off the 99 highway, east of Ceres on Roding Ave.

Ida Peters, Cor.

QUINTER, KANS.

The Quinter church has experienced another spiritual feast.

Elder J. P. Robbins began our series of services on September 27, closing on October 9th. He preached in all, 16 sermons with great power and effectiveness.

How we do praise God for men who will fearlessly preach the word in these perilous times, to apostate christendom and carnal minded professors. He warned them to flee the wrath to come. He has also built up the saints in that most holy faith.

We had a splendid attendance through these meetings, the last few days a full house. Saturday, October 8th, all day meeting, love feast in the evening with 82 surrounding the Lord's table with Bro. Robbins officiating.

Sunday was an all day meeting with five sermons delivered. On Monday our District Meeting was held. Dallas Center, Ia., McClave, Colo., and Kansas City churches were well represented. The Quinter membes in Denver were all present except one.

Again these eternal truths have been so forcibly brought to our remembrance. If we fail and miss heaven it will be our own fault. A large number have been warned. May it have fallen in good soil and will grow in time to come.

"It is not the will of the Father that any should perish, but that all should come to the knowledge of the truth and be saved."

Sister O. T. Jamison, Cor.

WALNUT GROVE, MD.

On October 2nd we held our communion services, an all day meeting, with dinner served at the noon

hour in the basement to about one hundred members and friends. At 2 p. m. we again met for services with a goodly number of members and friends from Maryland, Virginia and Pennsylvania.

In the evening at six o'clock we held our communion services with about 75 surrounding the Lord's tables.

During the day and evening the following ministers were present: Elders Harry Smith, Jacob A. Miller, Ministers Paul Smith and Ray Shank all of Mechanicsburg, Pa. Ministers, Jos. Myers and Elder J. L. Myers, of Lower York Co., Pa., Elder Henry Demuth of Waynesboro, Pa., Elder O. L. Strayer of Vienna, Va., and Minister Joshua Rice of Mt. Dale, Md. These brethren gave us some very good spirit filled talks.

At the examination services we had the prayer covering explained very plainly, if only more could see the importance of it, as there is no promise of our prayers being answered with out it, and do we always know when we will need it, if we do not have it on?

Elder J. L. Myers officiated, we also appreciated the presence of quite a few visiting members and friends and all are invited to return again.

We sure had a pleasant meeting together but nothing to be compared with the reunion above if we are faithful.

M. Ella Ecker,
Taneytown, Md.

TANEYTOWN, MD.

The Walnut Grove Dunkard Brethren met the evening of Sep-

tember 13th, for their regular council meeting, the meeting was opened by Bro. Bernie Shriner reading Eph. 4, and prayer by Bro. Milton Cutsail. After which our Elder, T. C. Ecker moderated the meeting. Very little business come before the meeting, all was disposed of in a Christian manner. Report of visiting brethren all expressed themselves in the faith. We decided to hold a series of meetings next year.

One more was added to our number by baptism, a young girl. We are few in number but thankful the few are under the promise, therefore we can feel encouraged to labor on. A few of our older sisters are not able to attend our services, which we regret as their presence was a great help.

Our services are every Sunday morning. We were glad to have some of our ministering brethren drop in this summer and speak for us, Brethren Joseph Myers of Glen Rock, and Ray Shank, of Mechanicsburg, Pa. We welcome them and others at any time.

M. Ella Ecker.

DECATUR, ILL.

We, the Decatur Dunkard Brethren church, held our love feast Friday, October 7th. Seven surrounded the Lord's table—although small in number we believe the Lord was with us for He has said, "Where two or three shall gather together in My name, I will be with them, and that to bless," so we believe that number was more than full. Bro. Peter Lorenz and Bro. J. A. Leckron of Greentown, Ind., came to us on Thursday, October 6th, and Bro. Lorenz gave us a

sermon Thursday evening. May the Lord richly bless these two brethren in their coming. This makes about eight times Bro. Leckron has visited us in our isolated condition.

Pray for us that we all may hold out faithful and gain one of those mansions the Savior has gone on before to prepare for all that love and serve Him, also pray for your unworthy servant whose eyesight and hearing is greatly impaired.

Elder Henry Lilligh,
1530 N. Monroe St.,
Decatur, Ills.

NEFFSVILLE, PA.

The Northern Lancaster County Dunkard Brethren held their love feast at Lititz on Sunday, October 16th, with a good attendance. Ministers present throughout the day were Elder J. A. Miller, Ray S. Shank, Benjamin Lebo, Paul Smith, Mechanicsburg, Pa., Elder T. C. Ecker, Taneytown, Md., Elder J. L. Myers, Chas. Ness, Joseph Myers, Shrewsburg, Elder Harry Demuth, Waynesboro, Pa., and Oscar Matthias of Hummelstown, Pa.

There were 73 surrounded the Lord's table with Elder J. L. Myers officiating.

We were pleased to see the brethren and sisters from other congregations and invite them all to come again.

Susanna B. Johns.

PLEASANT RIDGE

We, the Pleasant Ridge congregation, surely have enjoyed a most spiritual feast here at this place. On September 25th we held our

Harvest meeting, Bro. Theo. Myers of North Canton, Ohio, gave us a message in the forenoon, followed by a basket dinner served at noon to a goodly number.

At two o'clock we again met and Bro. D. W. Hostettler gave us another message from God's word.

In the evening we again met at 7:30. Bro. Theo. Myers started a series of meetings which continued for two weeks. In this time Bro. Myers sure did not hesitate to declare the whole gospel and as a result of his efforts six were baptized and two were received on their former baptism.

We sure were glad and cannot thank Bro. and Sister Myers for their being with us, we ask God's blessing upon them.

At the close of the meeting on October 8th, we held our love feast. We had an all day meeting on Saturday, Bro. Myers and Bro. Hostettler preached for us. Immediately after the afternoon services we went to the water for baptizing. In the evening 140 surrounded the Lord's tables.

Sunday morning at 7:30 we met for morning worship, then breakfast was served and at 10 o'clock we met for Sunday school and preaching. There were 175 here for Sunday school, and Bro. Myers gave us a wonderful message after Sunday school. Then dinner was served.

We ask an interest in the prayers of the faithful, that we all may continue faithful until the end. We appreciate the presence of the visiting brethren and sisters who came among us during these meetings, and cordially invite them to come again.

Mary Miller, Cor.

NOTICE

The Midway Dunkard Brethren church expects to have a Harvest and Thanksgiving meeting Thanksgiving Day beginning at 10:00 a. m. Come and worship with us.

Ralph K. Frantz, Cor.
Peru, Ind.

* * * * *

OBITUARY

NANCY ANGELINE LEE

Daughter of Joseph W. and Lucetta Lee was born August 17, 1854, in Van Buren township, Grant county, Ind. She spent her entire life in this vicinity.

On October 6, 1880, she was united in holy matrimony to Stephen Baker. To this union were born two children, Mrs. Amanda Brubaker and Charles Baker.

Sixty-three years ago she united with the Dunkard Brethren church and lived faithful until her Master called her hence. Her husband preceded her in death 10 years ago.

In the morning of August 9, 1938, she departed this life, after a stay of 83 years, 11 months and 22 days.

She leaves her daughter, Mrs. Amanda Brubaker of Greentown, and Charles, at home; two grandchildren and three great grandchildren, one brother, Sherman Lee; two sisters, Mrs. Malinda Baker and Miss Phoebe Lee, besides many other relatives and friends to mourn her departure.

The children have lost a faithful and loving mother, the church a

loyal member and the community a good neighbor.

ALBERT REESE

Albert Reese of near Taneytown, Md., died May 5, 1938, at the home of his son-in-law and daughter, Bro. and Sister Jos. F. Godfrey, Red Lion, Pa., aged 65 years. He had been engaged in farming but on account of ill health was forced to retire. He was stricken with paralysis which led to complications. He was a member of the Walnut Grove Dunkard Brethren, always regular at church when health would permit. He is survived by his wife who before marriage was Miss Minnie Bowers, and two daughters, Mrs. Godfrey, where he died, and Mrs. Raymond Rineman, the body was removed to the home of Mrs. Rineman where short services were held with further services at the Piney Creek church of the Brethren by Elders A. B. Rice, T. C. Ecker and Bernie Shriner. Text: Heb. 9:27.

Interment in adjoining cemetery.

M. Ella Ecker,
Taneytown, Md.

LIVING BELOW TO DWELL ABOVE

E. M. Alltus

In the year of 1938, as we look out over the world, one is almost made to stop and think over the saying of our blessed Master, that on the straight and narrow road only a few would travel and

on this road the saints will travel and on the broad way and wide road there would be many travelers, as it is the worldly road and it leads to destruction.

Oh, how sad, dear readers, when salvation and the road to heaven is a free way and life eternal in the end.

Solomon tells us to remember our Creator in the days of our youth, before we have a chance, dear ones, to sow wild oats and go off in sin. Prepare dear ones here below so we can dwell above. But so many are not concerned about the hereafter, only preparing for this life, and some say, in the near future, they will turn and serve the Lord, but oh, how sad, so many never live long enough to see that day.

Dear ones, let me plead with you, never turn away from the Spirit of Christ, for Christ says His spirit does not always strive with man and no one knows when He may come and we must live here for Him if we expect to dwell with him in the future. Christ will not accept a part service. He wants the best, the whole heart. He commands us to seek Him first and all other things will follow.

Dear ones, we cannot stay away from the house of worship and be preparing for that home above.

The apostle Paul tells us when he started for that home above, he put away the things of the world, the things He once loved he now hated, the lust of the eye, the pride of life, and every thing that would mar our close communication with the Father in heaven. We find in the church Christ established, they walk in God's own appointed way. When He comes to take that church or the bride with Him, it must be pure, so we must live as near the mark He has laid as is possible so we can dwell on high.

Dear ones, isn't it a wonderful thing to live with a hope in view of a beautiful home above, after this weary life here has ended? Christ gave us a wonderful promise in John 14, "If I go and prepare a place for you, I will come again and receive you unto myself."

ALONE WITH GOD

Vernie Diehl

When we are shut out from the world and busi-

ness in communion with God, then we can hear God and understand His ways. When we go into our closet and pray where there is nothing to detract, disturb or break the silence then we can pray.

Daniel prayed, alone to God, three times a day. The men asked that Daniel quit praying to God for thirty days. Daniel chose rather to be cast into a lion's den with God rather than to live in a palace without Him. Many Christians have quit praying longer than thirty-days, when the only lions in the way were carelessness and laziness.

Men of power in all ages have insisted on meeting God alone in prayer. We may spend too much time with certain people, but we can never spend too much time alone in secret prayer with our Heavenly Father. Why spend so much time in gossip and spend so little alone with God. Too many Christians are content to live on a low plane, the Christian life is living on a higher plane than the ordinary person. Too many Christians do not have enough religion to make them happy in prayer meet-

ing and Christian service. Some Christians are content to stand still and do nothing wrong. Every Christian is read by some one and by merely standing still may get in some one's way and cause someone to stumble.

Dr. Munhall, after going to a theater with a friend, met another friend and asked him once again to become a Christian. This friend told him never to speak to him again on this subject, as he saw him the night before in a theater, and he had little confidence in a professing Christian found in a questionable place of amusement. This man became a hopeless wreck. The Christian must at times read the Bible upon his knees, alone with God. There is not much Bible study nor real earnest prayer in the life of a low planed Christian.

Keeping in touch with God is the secret of the life of the high plane Christian. "Prayer is the unseen wire stretched from the very heart of God to the heart of man." With prayer goes Bible study. Unreserved consecration to God and daily prayer is the only sure safeguard against temptation. The effectual fervent

prayer of the righteous man availeth much. (James 5:16.)

Can there be Christian service without prayer, alone with God? It is said of David Brainard, "It was his habit to spend long nights in the dark forests, hastening to the woods after some discouragement to meet his God for a renewal of faith, or for thanksgiving, giving God the glory in success."

Our victory over self and sin depends on how much time we spend alone with God. The Christian who spends much time alone with God has the saving of souls in his heart, it will shine out in his face and life. Is my love for money stronger than my love for God, if someone would offer me \$1,000 would I work harder at saving souls—saving souls is God's command, which do I love best, money or obedience to God?

Prayer draws us close to God, also to fellowman, much prayer will make us soul winners—we receive power through prayer, so let us keep in close touch with Him in prayer that He may supply the power.

"Ye are my friends, if ye

do whatsoever I command you." (John 15:14.) The friendship of Jesus is the secret of the Christian life—can we say Jesus and I are friends? Can we say every morning, "Jesus and I will spend many beautiful hours together today?" Young folks make Jesus your friend now! "Remember now thy Creator in the days of thy youth.

If there was more time spent alone with God and His word, there would not be so many defeated in the conflict with the enemy. Such loose reading, we so often just flit across the pages—we are commanded to search the scriptures.

Someone made the remark to an isolated member "You are here all alone?" Whereupon he replied, "No, God is with me." We had better be alone with God than to be with thousands without God.

Nokesville, Va.

For God hath not called us unto uncleanness, but unto holiness.

He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit.

NEFFSVILLE, PA.

A two weeks' series of meetings will start at Lititz on Sunday, November 27th, with Elder Jacob A. Miller of Mechanicsburg in charge. May the Lord bless these meetings and Bro. Miller in his efforts.

We invite all who can to come and enjoy the meetings with us.

Susanna B. Johns.

**ADULT SUNDAY SCHOOL
LESSONS**

Oct. 2—II Cor. 6:1-18.
Oct. 9—II Cor. 7:1-16.
Oct. 16—II Cor. 8:1-24.
Oct. 23—II Cor. 9:1-15.
Oct. 30—II Cor. 10:1-18.
Nov. 6—II Cor. 11:1-33.
Nov. 13—II Cor. 12:1-21.
Nov. 20—II Cor. 13:1-14.
Nov. 27—Gal. 1:1-24.
Dec. 4—Gal. 2:1-21.
Dec. 11—Gal. 3:1-29.
Dec. 18—Gal. 4:1-31.
Dec. 25—Luke 2:1-38.

**PRIMARY SUNDAY SCHOOL
LESSONS**

Oct. 2—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
Oct. 9—Esther Chosen to be Queen. Esther 2:1-20.
Oct. 16—Jeremiah in the Dungeon. Jer. 38:1-13.
Oct. 23—Daniel and His Three Friends. Dan. 1:1-21.
Oct. 30—Daniel Reveals the King's Dream. Dan. 2:24-49.
Nov. 6—Daniel's Friends in the Fiery Furnace. Dan. 3:

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Nov. 13—The Writing Upon The Wall. Dan. 5:1-12.
Nov. 20—Daniel Interprets the Writing. Dan. 5:13-31.
Nov. 27—Daniel in the Lion's Den. Dan. 6:1-23.
Dec. 4—Jonah's Disobedience and Punishment. Jonah 1:1-17.
Dec. 11—A Wicked City Believes Jonah. Jonah 3:1-10.
Dec. 18—Review.
Dec. 25—The Birth of Jesus. Luke 2:1-20.

BIBLE MONITOR

Vol. XVI

December 1, 1938

No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THANKSGIVING SERVICE

We have just passed through a season of the year in which our attention has been called to the need of rendering thanksgiving to our God above who has so abundantly blessed us through another harvest with things both temporal and spiritual. After meditating upon the goodness of God toward we sinful creatures one who is honest at heart cannot but have a feeling of gratitude. This being the case it is only natural that we should endeavor to express this feeling in various ways in order that our fellowmen may know, and that our Maker may know how much we appreciate the blessings which are ours to enjoy.

In our daily devotions and

in our public worship services we can express this feeling of gratitude or thankfulness in the prayers that we make, the songs that we sing, and the sermons we preach, but anyone who has any deep feeling of gratitude and wishes sincerely to manifest it, will not be satisfied with these expressions and activities alone. If we would be fully satisfied that we have done all we can to render acceptable thanksgiving to our God we need to render our daily lives a "living sacrifice, holy, acceptable unto God, which is our reasonable service."

We can render acceptable thanksgiving to our God through bodily service. We can use these hands, feet and other members of our bodies to show our appreciation of the blessings that we enjoy as well as our tongues.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." (Rom. 6:13.)

This service should not be confined to one set day but should continue throughout the whole year. In speaking of the great debt of atonement that Jesus paid for us for which we should praise him all our days, one of the sacred writers says this: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:15-16.) In this passage we are instructed to render this service of thanksgiving to God "continually." Day after day the fruit of our lips should be ascending to the throne of God in praise of his holy name; day after day we should be engaged in doing good and communicating the gracious gospel of salvation to a dark and sin cursed world. This is the

service that we should render to our God if we are truly grateful.

If we offer our lives in the service of our Master completely we can rest assured that our prayers will be heard and our labours remembered "for with such sacrifices God is well pleased." As we meditate upon these things may we resolve anew to endeavor more fully to render the service that we owe to the One who died for us and who gives all these bountiful temporal blessings for us to enjoy.

TO ALL ELDERS

Just a line to remind you that December is here again and time to remember the Publication Board with an offering from each congregation in support of the work of the Monitor. Your cooperation in the past has been good and we appreciate it very much. We would also like for our Elders to write more regularly for the pages of the Monitor. This is just a little hint for each one of you. The success of the Monitor depends much upon how

well the Elders in charge of congregations present the needs of the paper. It needs funds, subscribers, contributors and field workers. In fact each member of the Dunkard Brethren church should be a booster for the Monitor in order that more souls may be contacted and won from the allurements of the world. We earnestly desire the cooperation of each Elder to this end.

—Editor.

DEDICATION

The Vienna, Va., Dunkard Brethren expect to dedicate their church-house Sunday, December 4, 1938.

Elder Arthur Rice will begin a series of meetings Sunday, November 27. On Sunday, December 4, Sunday school 10 a.m. Dedication services at 11 a.m., sermon by Elder Jacob D. Glick.

Dinner in church basement. Love feast in evening.

A hearty invitation is extended to all; we expect you—come.

Location: Pleasant street, one-half block north of Route 9, which is Maple

avenue, the main street of Vienna.

Anna E. Flohr.

A DOCTOR SPEAKS

Lewis B. Flohr

At a recent meeting of the American Osteopathic Association a doctor high in that field of treating ills of the human body said that the present-day popular dances "are for athletes, not for lounge lizards," and he went on to say:

"The hysteria of swing music and the hopping and grimaces that go with it will pay its adherents with thick ankles, broken, mal-adjusted feet and an exhausted nervous system, unless they recognize its dangers." He also stated that "dancers doing these ultra-modern steps were advised to have their hearts examined."

On an intensive scale these dances cause profound emotional reactions, the doctor said. "True devotees of swing, as may be observed in any dance hall, roll their eyes, wet their lips, become almost frenzied

BIBLE MONITOR

West Milton, Ohio, December 1, 1938

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A. G. Fahnestock, Lititz, Pa., Associate Editor.

Howard Surbey, North Canton, Ohio, Associate Editor.

with emotion and completely forget all but the barbaric rhythm of the music."

"Americans follow a high-speed life of nervous tension under the best of conditions. This constant strain interferes with digestion and the operating of the heart, and has far-reaching effects on other organs. Further to dissipate our emotions needlessly seems senseless."

Why is it so many people die suddenly nowadays? The above brief summary

tells much as to the cause; just re-read the sentence "Americans follow a high speed life of nervous tension under the best of conditions," and then a little meditation will probably make us think that often we are caused to speed up in one way or another, whether we want to or not, by conditions with which we must deal and over which we have no control.

Spiritually, are there not lessons for us in these physical facts? In some congregations where there are small official forces, (but where they could be larger, and adequate), the officials must work at "high speed." In a few congregations, perhaps, the opposite condition may be true, and treading of toes and bumping of elbows give origin to the nervous tension.

Again, individuals may unwittingly suffer from high tension in spiritual matters, when the Spirit would say to them "peace, be still." Some one thing may be the agitating factor: Many years ago I was accosted by a brother who had recently been baptized and who was lamenting that he had not received spiritual

power since he had been baptized. His condition spiritually was almost frenzy. Later I was informed that he had requested and had received water baptism the second time, but from happenings subsequently he did not grow in grace and the knowledge of his Lord.

Varying instances might be cited; and then there is another phase of high speed spiritual tention—the member who has a hobby to ride. It may be “woman’s place,” the second coming of Christ, or any one of many others, and these are pretty sure to be mentioned in season and out of season, usually with emphasis, and the emphasis usually dwarfs or neglects many other important things.

The command, “Be ye temperate in all things” applies spiritually as well as physically and temporally. I once saw a minister called on at regular preaching service to preach; he begun by saying that the only thing he knew to talk about was geology (he was a teacher of that subject in a state university), so he would talk on that, and he did. It probably would have been

acceptable in the class room, but was out of place in a meeting for the preaching and hearing of the word of God.

Is there in my makeup, in your makeup, spiritual high-speed, nervous tension, that is contrary to the will and purpose of God in man? The command, “Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God,” taken with the one that says we are to be sober-minded and watch unto prayer, if heeded, give a spiritual balance that nothing else can; then the rush of the world will not carry us off our feet, and we will be able to stand steadfast, unmovable, always abounding in the work of the Lord, and not our own.

Vienna, Va.

DISCIPLINE OR DENUNCIATION

B. E. Kesler

In order to preserve the unity and identity of an institution, certain methods in the way of government must be resorted to. The church, as such institution,

is no exception. So that in order to preserve the unity, purity and identity of the church, some sort of method in the way of government, with the unity, purity and identity of the church as its aim must be resorted to.

All recognize the correctness of this statement, but all are not agreed as to the method to be used. All are agreed too, as to the loss of spirituality so prevalent among those who profess to be the children of God in our day.

Some feel the old time discipline of the past, by which the church was kept comparatively pure, was too rigid. So, this method has been outlawed and relegated to the past; and, as a consequence the churches have retrograded and fallen from former purity and power, and spirituality is at a low standard.

Seeing this condition of things, many, seeing the need of something, and not willing to re-establish discipline as a corrective, have resorted to denunciation. This is especially true of modern evangelists. Just now a noted evangelist in a recent sermon in our city used the most scathing de-

nunciation of modern sins of which many of his people are guilty.

But what of it? What reform may be expected so long as the church winks at those sins and hold in fellowship those who are guilty? Which is better, to say to the guilty, "you can not hold your membership unless you clean up," or to denounce them unmercifully in the strongest terms at our command?

Here are a few of this evangelist's statements: "A fellow who is profane ought to have his mouth soaked with lye over night and scrubbed with carbolic acid next morning. Adultery is adultery in God's dictionary. You can call it affinity, soulmating or trial marriage but you can't fool God.

"One big cause of immorality in America is the immodest dress of girls and women.

"If you don't believe it, go down and listen to the stories of fallen girls in the police courts. Too many girls are walking temptations every time they appear on the streets. Many modern dresses remind me of a winter day. They begin too late, and end too

early. I want to remind you women that the biggest fight many a man is making is the battle to keep heart and mind clean and pure, and it's a mighty problem when girls trot the streets half dressed."

Now is it wrong to denounce these sins and these sinners? I think not. But what will such preaching amount to so long as such sinners are held in fellowship in the churches? What can we expect of the world when Christians (?) are guilty of these sins?

Did anyone ever know church members to be reformed by such preaching? Can the reader name one concrete example? Then what can be expected of the unconverted? Will they heed such preaching when the church folks are unmoved by it?

If such preaching were pointed and direct it might accomplish some good but by the time it is diffused and divided up among so many in the audience it becomes so diluted that no one feels the force of it. Indeed, it seems the preacher doesn't expect them to. For if he really means it to be effective and produce results, he

would be found advocating some method of discipline that would act as a restraint and make his preaching effective.

If, instead of this wholesale denunciation, we had a few more Samuels who would say, "Thou art the man," or a few more John the Baptists who would say, "Oh, ye generation of vipers," or a few more Pauls who would say, "Oh, thou full of all subtilty, thou child of the devil," or a few modern evangelists who would say, "Oh, you profane men and fashionable women, how can you escape the damnation of hell? or how can you gambling churchmen and dancing church women expect to go to heaven?" something would be doing in the camp.

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OUR TRIP TO OHIO

C. C. Myers

Read Luke 19:40. We cannot keep this to ourselves. It truly was a Pentecostal experience.

"God moves in a mysterious way, His wonders to perform," etc. Through Elder D. W. Hostetler we

were led to Pioneer, Ohio, for a period of time which you will note was all Providential. The hand of the Lord was in it all. Our line of work kept us there through one of the happiest of experiences of many years. We were permitted to attend the series of meetings held at West Fulton Dunkard Brethren church, conducted by Bro. Benjamin F. Lebo, of Pennsylvania.

I am putting it very mild to say the least, but it seemed like in the days gone by, when you could just feel the Spirit moving. It has been a number of years since we attended such meetings. Bro. Lebo ought to be preaching all the time. "The harvest truly is great, but where are the reapers?" It was a wonderful day of rejoicing on the last Sunday, a crowded house, when four young people came forward, was there ever tears of joy shed to see them lay aside the world and take a stand for Christ and the church? Did it ever seem like old times to see a long procession of cars and people follow to the water's edge? A large concourse of people witnessed the baptismal

service.

Our hearts were overjoyed for one of the number was a young man who is my partner in work, but more like one of our boys, so we had a right to be happy.

This meeting closed October 2nd, and the next Sunday Bro. Theo. Myers of North Canton, Ohio, began a two weeks' meeting at the Pleasant Ridge church. On the second Sunday of this meeting my wife and I were received into church fellowship, a most happy privilege and change for our lives. Here I side-track a bit: I most sincerely wish that all those who, like ourselves, that have been longing for the old paths, (Je. 6:16) could enjoy such a rich fellowship with God and God's dear children who are earnestly seeking to live closer to Him. There are many hearts who long for such an experience.

Eld. Myers really preached heart searching sermons. The climax of these meetings was reached on October 8-9, with an old fashioned two-day love feast, the like of which we haven't attended in many years. The house was full at 10 a. m. Saturday, and words fail us

to express our feelings—there was a real spiritual fellowship. Banquets and fellowship suppers are not to be compared with this meeting.

At the afternoon service eight more young people were baptized.

In the evening all the tables were set that there was room for, and nearly filled—142 communed in a most spiritual love feast. It certainly was a grand sight to see that nearly half of this number were young members, some for the first time. As our Elder, Bro. Daniel Kock, remarked, that it is plain to be seen that there will be a future church by God's care.

Sunday brought another full day. Breakfast at the church to a large crowd; 175 at Sunday school, and a crowded house to hear Bro. Myers' closing sermon, a real message from God. Many brethren and sisters came from a distance which added inspiration and fellowship to the meeting. What a grand meeting this was!

On Saturday and Sunday, October 15th and 16th, in company with Elder D. W. Hostetler, his niece, Sister

Ruth Hostetler, Bro. Billy Armstrong, my wife and I and our two little boys, Paul and Dale, attended the love feast at Goshen, only to find it to be another heavenly experience, in deed and in truth a feast to our souls. About 125 communed there, again a large number of young people among the number.

Here, through the hand of the Lord, we were permitted to be with some of our children, whom we were separated from for some years. Our hearts were over-joyed is all I can say. Read Ps. 37:4. I thank God, who hears and answers prayers, that we could see our dear ones all together at one time.

Bro. Geo. Martin of Midland, Mich., was permitted to attend. He works with us some times, too. Here again a series of meetings came to a close, held by Eld. A. B. Rice of Maryland, and two sisters were baptized.

Breakfast here, too, on Sunday morning, 160 at Sunday school. This was ably conducted by Eld. Abram Miller and D. W. Hostetler, with a full house. Bro. Rice preached a wonderful sermon on the home,

few of which we have ever heard like it. He said all homes should have two little bears taken into it, "Bear and Forebear." If his advice were heeded by all there would be more happy homes and no divorces.

During the following week Elder A. B. Rice held meetings at the Midway church near Peru, Ind., and we were permitted to attend one service there and visited relatives and old friends. Here we visited at the home of our eldest son, Avery and wife, who were just married in May. He and his good wife have a family altar. What a wonderful home this is—oh, that young America could follow such a good example.

Uncle Davis Klepinger is the Elder of this church and one that had a great influence over my life, in helping me to see that we ought to be in the Dunkard Brethren church. It was only one statement that he made, but it stayed by us for over ten years.

Bro. Rice here preached a wonderful sermon on the doctrine of forgiveness.

On our return to Pioneer, Ohio, the story is incomplete without we mention our

brief visit at the home of Elder H. U. Fisher, of the Mexico Church of The Brethren, and who is an old "stand by" friend of the writer. All he could say as to our change was, "that we had done the right thing." We had a real heart to heart talk over many things, pertaining to the church and the kingdom.

We then returned to Pioneer, Ohio, to the home of Bro. H. A. Throne, who had made it possible for our work to keep us in Ohio through this period, which certainly was a pentecostal experience. The kind hospitality of all those homes in Pleasant Ridge church and West Fulton church will only be paid in heaven.

We returned to our home in Michigan to live over these happy memories and to try and serve the Lord with a new inspiration and greater zeal than ever.

Will you pray for us all that we may continue to be faithful and that we may be able to do God's will and a bit of service in His kingdom? "We speak of the realms of the blest, its glories so bright and so fair, but what must it be to be there?" If heaven is any

grander than some of these experiences, how grand it will be when we get over there. Beaverton, Mich.

THE TWO WAYS

E. M. Alltus

There are two ways in the world, the hard way and the easy way. We know the Bible says that "the way of the transgressor is hard." (Prov. 13:15.) It also says, "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." (Matt. 11:29-30.)

These last words are the words of Jesus himself, and certainly we must conclude that the way of the righteous is the easy way. Although we have battles and temptations, burdens and sorrows along this way, we have the Master's help and presence. It is easy because we are assured of a victory or life eternal at the end.

The hard way grows harder all along the way. The transgressor is one who has been a partaker of the good things of God, and is

now transgressing his commandments and choosing rather to follow the foolish fashions of the world, the things that he once had forsaken.

The end of the hard way is exceedingly bitter, probably no person will be able to comprehend the awful bitterness of this hard way until the end is reached and they reap the results. The cost of following Jesus is not to be compared to the losses that come to those who do not follow Him. Jesus is the sinner's friend. He came to seek and to save that which was lost. (Luke 19:10.)

It seems strange to me that so many that are on the hard way or the transgressor's way think it is the easiest way. We must put our trust in God and by His help we will be able to choose the right way.

I am sorry that we find in our own beloved church to-day people who are willing to follow the way of the transgressor, the hard way, and in the end will reap a sad reward. For the wages of sin is death; but the gift of God is eternal life through Christ Jesus, our Lord. (Rom. 6:23.)

PRAYER, SUCCESSFUL PRAYER

Vernie Diehl

Just merely saying or reading words is not praying. "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66:18.) If the Christian does not pray sin out of his life, sin will drive prayer out of his life. Sin breaks the connection with heaven. "Create in me a clean heart, O God; and renew a right spirit within me." As long as our heart is not clean and our spirit wrong our prayers will fail—prayer cannot fail if we use it in our every day life just as we do food and air, but so long as we use it as a "top dressing" to our lives just so long will our prayers fail. Prayer never need fail and will not if it is used properly.

When pray? "Pray without ceasing." (I Thess. 5:17.) Fuel is the source of power. "Prayer is fuel from God which gives us power in Christian work, Prayer is the breath of the life that counts." If we pray aright and get our lives tuned to our prayers Jesus

will shine out in our lives so as to make people cry out, "I want to see Jesus."

A minister once said, "People have seen enough of Dr. or Rev. so and so. Now just show them Jesus." We grow like the people we associate with, so by associating with Jesus in prayer, we grow more like Jesus. We make much of music in our church service, and the speaker, but I believe if we would make more of prayer we would accomplish more. Too many times our prayers are just said as we often hear, "Let's say the Lord's prayer." Why not pray our prayers? Let's get the habit of prayer not just merely for habit's sake, but take time and plenty of it, saturate our lives with prayer—prayer counts and tells in any life.

"In the morning, rising up a great while before day, He went out and departed into a solitary place, and there prayed." (Mark 1:35.) A Christian's safety depends upon his connection with heaven. "Morning is the golden time for devotions." How many have observed the "morning watch?" Does it make a difference in the day? No pressure of busi-

ness nor household duties should crowd out morning prayers." The enemy is about us at all times, so we must be prepared or we will fall, prayer is the best preparation one can make for meeting the events of the day. We must decide, plan and carry out our plans with a determined effort, for there are many things that will crowd out our morning prayer if we do not watch. Satan will try in every way possible to crowd it out—for prayer is a sword he does not like. We should pray to God first of all and ask God to help us carry out our plans for morning watch. One who prays the first thing in the morning is asking God's help first rather than after everything else has been tried.

Another appointment for prayer is in the evening, a prayer of thanksgiving for protection thru the day, also pardon for sins of the day. As someone has said, "So the same unchanging Friend that unlocks the door in the morning may bolt it again at night."

If you think prayer is a failure maybe you have not prayed with the right motive, maybe not with

adoration. Do you adore the God upon whom you call for daily blessings? Someone has said, "If we know Christ we cannot be proud; if we know ourselves we must be humble." How much thanksgiving do you mix in your prayers? Christ died for you and me—every day He sends His guardian angel—every day He showers us with goodness and blessings. Our prayers should be full of praise and thanksgiving.

Do you confess to Him your sins, fully penitent? Are you humble? God has promised to answer the prayer of the humble. (II Chron. 7:14.) Do you ask God to forgive while you are not willing to forgive and get rid of your grudge to your fellowman (forgive us our debts as we forgive our debtors)?

Do you have faith—mere words is not prayer—the effectual fervent prayer reaches to the throne of God—it takes faith to send it there. "Prayer without faith is like a check without a signature. So prayer with faith has on it the signature of the Lord Jesus Christ, and is good for any amount when presented at the bank

of heaven." True faith gives that wonderful peace which pleasure, prosperity, fame or anything else cannot give—neither can sorrow, trouble or poverty take it away.

We must be obedient to have successful prayer, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

What would we think of a friend who asked us to come to his house, then locks the door. So it is if we are not obedient, our petition does not reach God. The Holy Spirit will direct if we let Him, but not if we are not obedient. He will not dwell where there is sin. If we are really obedient to God we will not be able to follow other people or measure ourselves by other Christians. If obedience brings trials and sorrow and persecutions, just obey anyway. "Fiery trials make golden Christians." "The hands that are lifted up in prayer for power must be clean." There must be submission to God's will. "Thy will be done," should be the spirit of our prayers.

Nokesville, Va.

NEWS ITEMS

BEREA CHAPEL

The first Saturday in October being our regular time for our fall council, we met at 11 o'clock for a little harvest meeting which all enjoyed. Bro. T. I. Bowman gave us many beautiful thoughts of the good things we are enjoying and the thankfulness we owe to our Heavenly Father for their blessings.

In the afternoon we met in council with our Elder Bro. Jacob Glick presiding. One sister was received into the church.

As the membership is scattered the yearly visit was extended at this council. While few in number we are a united body and happy in the work of the church.

On Saturday, October 15th, we met for our love feast. Bro. L. A. Shumake and wife of Louisa, Va., were with us at the love feast and on Sunday.

Bro. Shumake gave us a message on Sunday on the true vine and the branches. He stressed the all important lesson that we bear fruit or we will be cut off and cast into the fire.

Brethren pray that we abide in Christ and bear much fruit to the honor and glory of God.

Bettie Winegord,
Port Republic, Va.

GOSHEN, IND.

We met in quarterly council October 8th in the afternoon with

Elder B. E. Kesler in charge. After singing several hymns he read from Phil. 2 and led in prayer after which the business of the church was cared for. Our deacons reported their annual visit with favorable reports.

Considerable business was transacted.

Our series of meetings began October 3rd with Elder A. B. Rice of Maryland as our gospel messenger, we had a season of refreshing. Bro. Rice brought the unadulterated word of God in a forceful way, standing firm for Christ and the church, he fearlessly presented the gospel, but in a kind manner and so plain that anyone could understand. Two were baptized on October 15th in the afternoon. In the evening 125 surrounded the Lord's tables.

The following morning 160 were present for Sunday school and the evening service closed another revival which goes down as history. Our attendance and interest was splendid throughout the two weeks.

May the Lord bless Bro. Rice and as he goes to his family at home, and other fields of labor.

Sarah E. Yontz,
R. 2, Topeka, Ind.

MISSION TOUR

On October 20th, Elder Roscoe Royer and daughter, Anna Mary, Sister Hannah Myers, Sister Mariam Little and Sitser Reva Fiscel left Dallas Center by motor for Minot, N. D., to hold a few services and love feast for our brothers and sisters at that place. We arrived there safely Friday afternoon and

found them all well and happy to see us.

Elder J. D. Brown of Poplar, Mont., arrived a few hours later.

We began our services Friday night at the home of Sister Climes in Minot. Bro. Royer gave us the message Friday evening. We had services Saturday afternoon and Bro. Brown gave the message and Bro. Royer followed with the examination service. Bro. Brown officiated at the communion service.

There were three services Sunday. We were all very pleased to see such a nice group come out for Sunday school. Bro. Myers is their superintendent.

Bro. Brown left Monday morning for his home, and he asked us each one to remember him in our prayers for he is the only member at that place.

Bro. Royer continued the services each evening until we left for our home Wednesday morning.

We arrived home safely Thursday evening, October 27th. Each one enjoyed the warm welcome we received in their homes while there and are very encouraged at the progress that is being made there.

We should each one be more thankful to our heavenly Father that we can have close fellowship with the church, and pray often and much for those who are not so fortunate.

Reva Fiscel.

OBITUARY

Edward Warner, son of William and Elizabeth (Enders) Warner was born in Union township, Elk-

hart county, Indiana, on August 1, 1867 and departed from this life August 21, 1938, at the age of 71 years and 20 days.

On October 2, 1892 he was united in marriage with Minnie Mishler. To them were born two sons, Dr. George W. Warner and John W. Warner. The younger son, John, died January 25, 1937.

Surviving besides the widow and son George, are three grandchildren, Charles, Howard and Nannett Sune Warner of Lapaz, Ind., and two sisters, Mrs. Anna Martin and Mrs. Clara Huba, both of Plymouth, Ind.; two brothers, Albert Warner of Kankakee, Ill., and William Warner of Breman, Ind.

In the year of 1911 he and his companion accepted Christ as their Savior and have since tried to serve Him in every way they could, their membership at the time of his passing and the past several years was with the Dunkard Brethren church near Goshen, Ind.

"Ed.," as he was known to all his neighbors, was always a devoted companion to his wife and a genuine father to his two sons. In any time of need he and his companion were always the first to offer their services and were ready to share their home to others less fortunate.

For 12 years a foster daughter, Ms. George Gould, lived in the home. Later Russell Beaty from an orphanage shared their home for six years. From 1935 to 1938 Lawrence Best also stayed in their home.

In memory of loved ones:

In the graveyard sweetly sleeping
Where the shadows gently wave;
Lies the ones we love so dearly,

But whom we could not save.

We often sit and think of them,
When we are all alone;
For memory is the only thing,
That love can call its own.

What they have been to us in life
We only know when they are gone;
How strong the ties of love have
been,

We only know when left alone.

Funeral services were conducted by Elder B. E. Kesler of Goshen, assisted by Rev. David Miller of the Church of The Brethren, in whose church the funeral was held, one-half mile from Bro. Warner's home. Interment in the adjoining cemetery. This makes three of our brethren who answered the death summons since February, 1938, Bro. Stuck, Bro. Yontz and Bro. Warner. May God bind the broken hearts and call young men into His service to fill the vacancies in so many congregations where they too, have had their ranks weakened.

Mrs. Sarah E. Yontz.

OUR CLOTHING

James L. Switzer

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

Does Paul here mean our physical bodies? Certainly he does. "And be not con-

formed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2.)

One of the very strong elements of our Brethren's faith, for almost 200 years has been that the Apostle Paul was good authority. The denying that he is, in some respects, is among us, of only recent origin. This lamentable fact is surprising testimony to that "falling away" that is coming in these last days.

How do we present our bodies? How are we to present our bodies? Why, it has been the unvarying faith of the Brethren that we ought to present them with clothes on, (not half-naked as some now do). It would be a surprising thing if some of us would present our bodies at church, or elsewhere, without any clothes on. That would indeed be presenting our bodies a living sacrifice! As this would be unlawful and absurd, the reasonable conclusion must be that Paul had reference to the clothing we place upon our bodies, for that is the only way we dare pre-

sent them. "Not with gold or diamonds or costly array," says Paul.

That looks, to some of us, like a very broad hint that we better lay aside the finger rings, wrist watches and diamond breastpins. And if this is a commandment of God, as Paul says, it is disobeying him not to do so.

"Oh, clothes don't make the Christian." No, but according to Paul the Christian should make the clothing in conformity to the direction of God. Our apparel is an adorning. That adorning was regulated for the priests under the law of Moses. We are priests under the gospel, and the gospel regulates our adorning. To discard this and adorn ourselves according to the world removes us from the priesthood and from fellowship with God. In reality, then, it does make a very considerable difference how we dress. Such was the faith of the Brethren church when I became a member some 60 years ago.

Well, how did it come about that the Brethren, very early in the history of the church established a

uniform order of adornment? Our brethren covenant with God to obey His will in all things, as it is revealed in the New Testament scriptures. The regulation of the Order of Dress was found to be a certainty that it must be observed as given there for both brethren and sisters. That led them to the certain duty and conclusion that everything of a worldly and superfluous nature must be discarded, according to the word and only that which was necessary for their comfort or welfare might be made use of. We are likened unto sheep, they said, and we should appear before the world as near alike as we can. We are soldiers, they said, and our uniform should be such that we may be known thereby, while we fight the good fight of faith, and then the world may take knowledge of us that we are witnessing for Jesus. Then again, we must with one mind and one spirit strive together for god.

Here is the origin of uniform dressing. And the same good word of God that gave it existence has perpetuated that splendid order for nearly two cen-

turies. The one mind and the one spirit—that spirit of love and fellowship and communion bound our dear brethren together for many years; to move along amidst darkness, everywhere displaying the light of the glory of God. Their light shone as well in their appearance as in their kindly and affectionate good works. Why should we discard the word of God and our brethren's example now? Is there any necessity for it? Any persecution driving us to it? Suppose that while I was in the Union army I should have discarded the Blue and donned the Gray, what would have been the consequence? Suppose that I cease witnessing for Jesus now and begin witnessing for the devil? You remember what his name is: Satan, an adversary. Apollyon, a destroyer. Abaddon, the angel of the bottomless pit. Ought our adoring be a witness for him? I would be a sad and expensive thing to do. For he has his witnesses changing their adorning very often. Let us be loyal and true. Let us be consistent. Let us avoid evil and cling to that which is good and pleasing to our Father

which is in heaven. It is safer. It is better.

Carterville, Mo.

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SEARCH THE SCRIPTURES

H. M. Barkdoll

I say flee from the wrath to come and plead the blood of Jesus Christ that cleanses us from all sin. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and Godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our savior, Jesus Christ, who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.

"These things speak and exhort and rebuke with all authority, for the time will come when they will not endure sound doctrine, but they shall turn away their ears from the truth. But

watch thou in all things. Take ye heed, watch and pray for ye know not when the time is and what I say unto you I say unto all, watch, and above all rejoice that Jesus shall see the travail of his soul and shall be satisfied; who for the joy that was before him endured the cross and became obedient unto death."

Jesus says, "Surely I come quickly." Dear sinner, none can say, come Lord Jesus, except they are washed in His precious blood. Will you now accept Him and take Him at His word, for He says, "He that cometh to Me, I will in no wise cast out." He has done it all, you have nothing to do but to repent, accept, believe, trust and in loving Him do His commandments and you too, will have right to the tree of life and may enter in through the gates into the city. And the Spirit and the bride say come and let him that heareth say come, and whosoever will, let him take the water of life freely. Even come Lord Jesus. (Rev. 22:17-20.)

Glendora, Calif.

All sunshine makes the desert.—Arab saying.

POINTS ON CHILD TRAINING

(Taken from The Ideal Christian Home, by J. S. Shoemaker.)

For the reader's careful and prayerful consideration, we herewith offer a number of brief suggestions along the line of child training, which we consider valuable gems worthy to be treasured up in memory's casket on the part of every parent:

Parents who wish to train up their children in the way that they should go, must go in the way in which they would have their children go.

Parents should always stand together and be one in mind, purpose, and effort in the teaching and training of their children, if their work is to be blessed of God.

Parents should not fail to fulfill every promise made to their children. No promise should be made unless one is certain that the same can be fulfilled. If parents fail to keep their word with their children they will lose confidence in them and respect for them.

Children should not be given anything because they

cry for it—absolutely nothing, great or small. They will soon form the habit of whining and screaming for everything they want, because they soon learn to know it means the granting of their wishes.

Do not allow children to become peevish or throw themselves on the ground or floor in a fit of screaming and kicking if their wishes are denied. The rod of correction, if rightly administered, is a sure cure for a habit of that kind.

Parents, do not punish your child for any misconduct while you are in an angry mood. To punish a child to simply give vent to your passion is injurious both to yourself and child. Be firm, yet discreet and gentle while administering correction, and your child will love, respect, and obey you.

Do not tease your children, neither make mention of their cuteness and witty remarks to others in their presence. It is a means of making them vain and conceited.

Children should be taught to be truthful, kind, courteous, tidy, economical, and above all, to reverence God

and all things holy. To be effective in the truest sense, these things must be taught by example as well as by precept.

The children should not be allowed to waste all their childhood days in play. They should be taught to work as soon as they are able, suiting the work to their size and age. The child needs to develop in physical strength, and should be early taught to become useful in the home and its surroundings.

Children should be well supplied with good moral and religious literature. Their characters will be moulded to a great extent by what they read. Anything of a trashy nature must not be allowed a place on the reading table, or in the home.

Look well after the associations of your children. If at all possible, never permit them to become intimately associated with any one who may be of a questionable character. Pure society tends to purity of life, which is of more value than treasures of gold.

Mothers, do not adorn your child's body with

vanities you could not conscientiously put upon your own person. Those who do so are guilty of a twofold sin: (1) Teaching the child to become vain and proud. (2) Hypocrisy—pretending by their own appearance to be humble, when in reality they are proud at heart.

The girl in her teens, if she is physically well, should not be allowed to lie in bed while her mother prepares the breakfast and does the kitchen work. Such a course is injurious to both the mother and daughter, and in later years may prove a sad disappointment to some one in search of a good house-keeper and home-maker.

Mothers, do not get the popular though mistaken idea that in order to become an accomplished young lady, your daughter must have a college education, be an expert pianist, and efficient in doing all kinds of fancy work. These accomplishments do not bring real soul-refreshing sunshine into the home. An obedient, dutiful, helpful daughter who has added to her book learning the art of baking, cooking, sewing, and washing has the most necessary qualifications and acquire-

ments to make the home an earthly paradise.

Parents should arrange to have all their children, if possible to do so, attend Sunday school and church services each Lord's day. They should be early taught to love and reverence the Lord's sanctuary.

Parents should never criticise the minister or any other Christian in the presence of their children. Rash and thoughtless criticism on the part of the parents has caused many a son and daughter to become irreligious and skeptical.

Daily family devotions, where prayer is offered, and the Scriptures are read and taught in a way that the children can understand its truths in an essential means in leading them to accept its teachings and claim its life-giving promises.

SOMETHING TO REMEMBER

Don't look to hidden meanings in what is said to you. Take offence slowly, not easily. Be tolerant, be cheerful. Learn to enjoy yourself with simple pleasures. Crush out the habit

of looking for defects in people, etc.

Dissatisfaction is always reflected in your face, your voice, and your bearing. All the world hates a grouch. We do not like to be criticized openly or mentally. Be gracious. Develop the art of liking people and looking for the best in them.

Consider others and you can become popular. Also be a good listener.

Follow the above rules every day, everywhere. Then gradually you will find that your power to attract friends is stronger.

THE MUSIC BOX IN THE CHURCH

And must I be to judgment brought
And answer in that day,
For placing here a music box
That's in my brother's way.

Yes, Jesus said I am the way,
The gate is straight and true;
But secret scheming found a way
To get the organ through.

Jesus in all His humble walks,
Among the greatest throng;
He never had a music box
To lead Him in a song.

Our leaders that we thought were
true,

When love and peace abound;
But now a sad reverse we see,
With music box is found.

The music box is in the lead,
Its played with great array;

It only serves to block the road,
Upon the King's highway.

Installing of the music box,
Without a law to guide;
It only saddened loyal hearts
And caused a church divide.

The former church united was,
In fellowship and song;
But when the music box came in
This union soon was gone.

The loyal few and faithful ones,
In Jesus way go on;
The music box that's in the lead
Is surely going wrong.

In that great and awful judgment
You'll hear the Savior say,
"Why did you place this music box
Thus in your brother's way?"

And when before that bar you stand
And God shall question thee,
When Jesus comes to judge the
world
What will your answer be?

John Sleppy,
Bradford, Ohio.
Selected—E. J. Reece.

A MOMENT IN THE MORNING

A moment in the morning,
Ere the cares of day begin,
Ere the heart's wide door is open
For the world to enter in;
Ah, then alone with Jesus,
In the silence of the morn,
In heavenly sweet communion,
Let your duty day be born.

In the quietude that blesses
With the prelude of repose,
Let your soul be soothed and
softened,
As the dew revives the rose.

A moment in the morning,
Take your Bible in hand,
And catch a glimpse of glory
From the peaceful Promised
Land,

It will linger still before you
When you see the busy mart,
And, like flowers of hope, will
blossom

Into beauty in your heart.
The precious words, like jewels,
Will glisten all the day,
With a rare, effulgent glory
that will brighten all the way.

A moment in the morning—
A moment, if no more,
It is better than an hour
When the trying day is o'er.
'Tis the gentle dew from heaven,
The manna for the day,
If you fail to gather early,
Alas, it melts away.

So, in the blush of morning
Take the offered hand of love,
And walk in heaven's pathway
And the powerfulness thereof.
Selected by Gertie F. Myers,
Vienna, Va.

Where there is no tale-
bearer the strife ceaseth.

The shortest road to any
heart is round by heaven.

As you grow better you
sweep up out of the grasp of
money, praise, ease, distinc-
tion; you sweep up into the
necessity of truth, courage,
virtue and God.—Phillips
Brooks.

The real man is the one who always finds excuses for others but never excuses himself.

In order to see into life, and still more, into ourselves, suffering is requisite.
—Pean Paul Richter.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 2—II Cor. 6:1-18.
Oct. 9—II Cor. 7:1-16.
Oct. 16—II Cor. 8:1-24.
Oct. 23—II Cor. 9:1-15.
Oct. 30—II Cor. 10:1-18.
Nov. 6—II Cor. 11:1-33.
Nov. 13—II Cor. 12:1-21.
Nov. 20—II Cor. 13:1-14.
Nov. 27—Gal. 1:1-24.
Dec. 4—Gal. 2:1-21.
Dec. 11—Gal. 3:1-29.
Dec. 18—Gal. 4:1-31.
Dec. 25—Luke 2:1-38.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 2—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
Oct. 9—Esther Chosen to be Queen. Esther 2:1-20.
Oct. 16—Jeremiah in the Dungeon. Jer. 38:1-13.
Oct. 23—Daniel and His Three Friends. Dan. 1:1-21.
Oct. 30—Daniel Reveals the King's Dream. Dan. 2:24-49.
Nov. 6—Daniel's Friends in the Fiery Furnace. Dan. 3:

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- Nov. 13—The Writing Upon The Wall. Dan. 5:1-12.
Nov. 20—Daniel Interprets the Writing. Dan. 5:13-31.
Nov. 27—Daniel in the Lion's Den. Dan. 6:1-23.
Dec. 4—Jonah's Disobedience and Punishment. Jonah 1:1-17.
Dec. 11—A Wicked City Believes Jonah. Jonah 3:1-10.
Dec. 18—Review.
Dec. 25—The Birth of Jesus. Luke 2:1-20.

BIBLE MONITOR

Vol. XVI

December 15, 1938

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GLORY TO GOD

As we approach another Christmas Day our thoughts naturally turn to the event many centuries ago which we pause to commemorate. The birth of our Lord and Savior Jesus Christ was heralded to the shepherds by the angel of the Lord who was accompanied by a multitude of the heavenly host who praised God and declared, "Glory to God in the highest, and on earth peace, good will toward men." This message of the angels has been echoing and reverberating through all the centuries since that time and it is still cheering the souls of men in all the walks of life.

It seems that the human family is prone to forget or discard much of the teaching of the Christ of Bethlehem yet there is something

about the simple story of the birth of Jesus that touches the hearts of men and prompts them to do good deeds or give gifts at this season of the year in which we commemorate the birth of our Lord. Surely that love that prompted the Father to give His only begotten Son for the salvation of the fallen human family is still operating upon the hearts of men even in these dark days. Millions of hearts will be made glad by the giving of gifts or some manifestation of good will, before another Christmas day has passed by.

Great sums of money are spent and much time and effort expended in various ways each year and although much of this is not in keeping with the teachings of our Lord, yet the fact that the world in this twentieth century still recognizes that

there was once a Christ born as a Savior of the world is a matter of great significance. Unconsciously, many people are glorifying God, the One whose love brought to a lost world a Savior whose shed blood atoned for sin and brought peace and good will to men.

The gift of this only begotten Son was a great sacrifice to the Father and it has prompted human kind to sacrifice, to share with others who are less fortunate. Regardless of how poor people may be, most of them will contrive in some way to have a few gifts for their neighbors or friends or do some special favor for some one during the Christmas season. As a result, a feeling of good will seems to prevail and joy and gladness abound. If this spirit would predominate the whole year around much of the sorrow and trouble that besets us would be eliminated.

Not only was the birth of Jesus a glory to God as the angels declared, but His whole life on the earth was spent to that end. He glorified the Father by a life of submission and obedience. In one of His prayers to the

Father, Jesus said this, "I have glorified Thee on the earth: I have finished the work which thou gavest me to do." In observing a day in honor of the birth of our Lord we should not be forgetful of this fact. As Christian people we have the same mission in the world that Jesus had. "As Thou has sent Me into the world, even so have I also sent them into the world." (John 17:18.) Jesus here declares that His disciples have a mission in the world and if we would glorify the Father as we should we need to be working at the task that is allotted to us.

We can glorify our God by the giving of gifts and the manifestation of good will to men during this Christmas season, but let us not be forgetful as Christian people that our service to our fellowmen should last throughout the whole year. Let us strive earnestly to impress upon our fellowmen the fact that this Christ that was born in Bethlehem is the "lamb of God, which taketh away the sin of the world." That by exercising faith in him and submitting to His will in our lives we can have the atoning blood

of Calvary applied to our hearts and come into possession of that spirit that makes us emissaries of peace and good will at all times. To labor for the salvation of souls is indeed glorifying God. It is through this Christ whose birth we commemorate with joy that we are saved from our sins; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Glory to God in the highest for this unspeakable gift.

CHRISTMAS THOUGHTS

Ida Lantz

As Christmas day draws near, many plans are being made to celebrate the day. How will we spend the day of Christ's birth? Will we spend it in a way the Christ-child might approve? Or will it be spent in such a way that Christ will be left out of it all?

To many people the day holds no other meaning, but feasting and giving or receiving gifts. The Christ-child holds no place in their

celebration. They would rather give a place to Santa Claus than to Christ. To them it is a Christless Christmas indeed.

Many children are taught to believe in a Santa Claus and never hear about Christ. Can He receive any honor on this His own day when Santa Claus is given first place? Can He look with approval on our celebration when children are taught to believe in a Santa Claus? There is no such person as Santa Claus. Then why teach the children he will bring them gifts?

God did not deceive His children by telling them a falsehood on that first Christmas so long ago. If God would have deceived us once, would we still have any faith in Him? Can anyone worship Him in a way that will bring Him honor or glory by putting on a false face and telling children he is Santa Claus?

In many places of worship Santa Claus will hold a more important part in the services than Christ. Can it be pleasing to the one whose birthday we celebrate? If some one were celebrating our birthday and we were left out of it,

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it would not mean anything to us.

Christ has done so much for the human race. He was willing to leave His heavenly home to live on this sinful earth. He had to bear much sorrow and suffering while here. Finally He died for us. He was willing to bear it all for us. Can we show any love to Him by leaving Him out of our Christmas celebration? How would father or mother feel if their children

would turn from them in scorn and love some one else more? How it must grieve Christ to have people forget Him and think more of Santa than of Him.

Christmas should be a day of real joy and happiness. God loves to see His people happy. He does not want us to be sad or unhappy at any time. But we need not spend this day in feasting or merry-making to be happy. If it is spent in a way that will be a day of true joy and happiness long to be remembered.

Why do we give gifts on this day? God gave to the human race a great and wonderful gift on this day so many years ago. Then should not we give gifts to our fellow man? Should our gifts only be to those who will again give in return? Why not give to the poor and needy? Christ has said, "It is more blessed to give than to receive." Can we expect His blessing if we give with the thought of getting something in return? How many sad hearts could be made happy by some small gift. It does not always take a large or expensive gift to make someone happy. God gave His

gift to us knowing we could not give anything to Him in return. All that we can do is let Him have what already belongs to Him. "Will ye rob God?" We are robbing Him if we do not give Him the honor that belongs to Him. He can get no honor when He is not given first place.

Shall it be Christmas with or without Christ? If we have Christmas with Christ and give Him first place in our celebration, it will indeed be a Merry Christmas, also a Happy New Year. It will not just be joyful on these days, but will last all the year. Why not make this an outstanding Christmas by giving Christ first place in all our celebrations and also in our hearts. Unless we give Christ first place in our hearts, He can not have first place in our celebration of the day of His birth. Will it be Christmas with Christ or "Xmas" without Christ?

—Gospel Herald
Pettisville, Ohio.

THE BLESSING OF TRIALS

Elma Jamison

As we journey through life we hear so much of the trials and afflictions that mankind are made to suffer, we thought it might be well to look at the other side of the picture and see the blessings that come to us through trials.

First there are trials that we bring upon ourselves. Mistakes in judgment, wrong living and doing bring trials upon us that are not sent from God.

But when we are living a prayerful, holy life and then trials come to us, we may assume that they are the chastening of the Lord. In Heb. 12:6, "For whom the Lord loveth He chasteneth and scourgeth every son whom he receiveth."

We are so prone to be absorbed in the routine of living, that the finer things, the spiritual things are crowded out. It is then perhaps that sorrow, adversity or some trial is sent upon us to cause us to lean harder on Him. This life is to be as a cloak worn loosely

Lying lips are an abomination to the Lord, but they that deal truly are his delight.—Prov. 12:22.

so that it can easily be laid aside when we are summoned from this earth.

We are made to think of the words of Jesus in John 15:2. "Every branch in me that beareth fruit, he purgeth it that it may bear more fruit."

As the natural tree becomes unfruitful and barren if it is not pruned and kept under control, thus it is with our lives. This process of living is an every day process of continually weeding out the undesirable thoughts and actions and substituting the better things and accepting the chastisement of the Lord as a blessing to us or a token of his love.

Truly we cannot always understand, but unless we are fully submissive to His will and bear our chastisement without reproach we miss the blessing that follows the trial.

Take the children of Israel as an example of murmuring against the dealings of the Lord. In Num. 14 we have an account of their continued murmurings and fault finding, which brought on them the anger of the Lord and deprived them of even seeing

the promised land. There are many people today who are so busy finding fault with their temporal conditions and their fellowmen that they have no time left to praise the Lord. It is much easier to give vent to your feelings than to trust the Lord and rejoice even though the road seems dark ahead.

In I Cor. 10:10 Paul says, "Neither murmur ye as some of them also murmured and were destroyed of the destroyer." These things being written for our admonition we ought to profit by their mistakes.

The refiner of gold beats and smelters the ore until the dross has been removed and he can see his own image in it. Perhaps the Great Refiner is trying to burn the dross out of our lives until He can see His own image reflected in us.

(I Pet. 1:6-7) "Wherein ye greatly rejoice though now for a season if need be ye are in heaviness through manifold temptations. That the trial of your faith being much more precious than of gold which perisheth though it be tried with fire might be found unto praise and honor and glory at the appearing

of Jesus Christ."

When Paul and Silas were in the Phillippian jail they did not sit down and murmur or criticize the ones who had brought such pain and sorrow on them. Rather they sang and praised the Lord that they had been accounted worthy to suffer for Him. Little did they realize the great results that their rejoicing in trial would have. Thus it is in our lives. We have no idea how far our influence will reach. As a tree throws its shadow far from the place where it grows—our shadow-selves, our influence will fall where we ourselves can never hope to be.

Surely God will not permit us to be tried more than we can bear but will through it all bring marvelous deliverance if we trust Him. It is only by experiencing the sorrow and trials ourselves that we can share and sympathize with others.

As surely as morning follows the night, blessing will follow trial, and the sunshine of God's smile will follow sorrow, and as we travel through the dark tunnels of life the light will seem much brighter in con-

trast when we get to the end.

Englewood, Colo.

SOME QUESTIONS

Clark C. Myers

What does the church mean to me? Remember, "Seek ye first the kingdom of heaven," etc. The question is, "The free show or a prayer meeting?" The free show is just another of Satan's traps. On free show night people do chores early and almost to a man the community is represented which includes the outside world and church members officials and all. Rain or shine, the people come. Why? Where their heart is there is their treasure also. Why? What we really want to do bad enough we generally get done. The shows are generally held outside on a vacant lot, no seats except what attendants carry with them and grandfather and grandmother (that should be fathers and mothers in Irrael) go limping, hurriedly along for fear they miss the front pew.

Oh this is very harmless, they say, and just a little

pleasant recreation and Satan says we are due a little recreation to our bodies. So now for the conclusion of this whole matter, people are more interested in harmless entertainment than in searching the scriptures and intercessory prayer.

What is intercessory prayer? What we want bad enough we generally ask for.

The "Book," says where two or three agree on earth, etc., that will I grant them. What! Is it possible we have lost our faith in this promise?

The church doors are closed on prayer meeting night, decidedly closed too, then if Satan succeeds to close them on prayer meeting night, he will eventually succeed in closing them on Sunday morning as well.

Here are some of the excuses: "Oh, I just can't get my chores done in time to go." "I am so tired out I just must have my rest," "We just can't keep the children up so late." Of course the night before they stood (not even sat down) by the hour watching the show, of course this is not tiresome and it is nice to meet all the folks.

Why a prayer meeting? What is prayer? Prayer is the burden of the heart, seeking to have it lifted by the great Intercessor. Of course we can have no burden if we are absorbed by the foolish things of this life. And the burden is no more a burden when we lose our concern for lost souls. We don't pray when we don't have any concern, consequently, draw your own conclusions.

Why is the church closed on prayer meeting night? Because they feel no need of prayer. What, can it be they feel no need of prayer?

Brother, Sister, look out, this is one of the devil's traps when he gets us to feel no need of prayer. The conclusion is this, the show is harmless and prayer is not needed. Read the account of the Laodicean church.

"Behold I stand at the door and knock, if any man will hear My voice and open the door I will come in to him and sup with him and he with me. He that hath ears to hear, let him hear."

Prayer is the soul's sincere desire,
Unuttered or expressed,

The motion of a hidden fire
That trembles in the
breast.

Beaverton, Mich.

EXCUSES

Josie Kintner

Let us look at some of the worthless excuses that people have given for doing some of the things they did, and how frivolous some of them are.

Adam made the first excuse and men and women have been making them ever since. God had told Adam and Eve not to eat of the forbidden fruit or they should surely die; but Satan came to Eve and beguiled her, he told her she should not die, but that her eyes would be opened and she would know good and evil. Eve took of the fruit, then she gave to Adam and they both partook of it and by so doing they sinned in the sight of God. After their eyes were opened they knew they had disobeyed God and when they heard God's voice in the garden they hid themselves among the trees. The Lord called Adam saying unto him, where art

thou? And he said I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said who told thee thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And the man said, the woman whom Thou gavest to be with me. she gave me of the tree and I did eat. (Gen. 3:9-13.) (Adam's excuse.)

Here we find man not able to stand by the right and obey God's commands but instead he made an excuse for his sin and tried to hide behind the woman who was only to be an helpmeet for him. Christian women of today should be lifted to a higher plain in their Christian life. This can be done through divine guidance. If she is veiled as we are taught in I Cor. 11 she is on an equal basis with man as far as praying and prophesying; for we are commanded to pray everywhere lifting up holy hands without wrath and doubting.

In Gen. 25 we find two entirely different characters in Jacob and Esau. Jacob was a plain man who

would try to do what God wanted him to do. Esau was a man who was more interested in carnal things, he did not seem to care much how things went so long as he had plenty to eat.

He was willing to sell his birthright or privilege to be the father and leader of Israel to Jacob for the mess of pottage. By so doing he also denied himself of his father's blessing which was to go to the oldest son. It was prophesied in Gen 25:23 that the elder should serve the younger. When Rebekah helped Jacob to get his father's blessing that would have been given to Esau if he had not sold his birthright she was only helping to work out God's plans, for Esau was not the man to fill that place because he was not sincere enough about God's work.

And Esau said, "Behold, I am at the point to die: and what profit shall this birthright do to me." (Gen. 25:32.) Jacob had asked Esau to sell his birthright and he did; he gave up all for a mess of pottage. His excuse was the satisfying of hunger.

How sad to see so many people of today selling their

rights to eternal life for the vain and perishable things of this world. These are their excuses.

Luke 14:16-25 tells us of a man who made a great supper and bade many. When all things were ready he sent his servants to call them that were bidden; they all began to make excuses. It seems they had no reason for not going so had to make an excuse; note the difference between reason and excuse, a reason is something real while an excuse is something to hide behind. Here we find one of the guests wanted to look over a piece of ground he had bought; another one wanted to prove a yoke of oxen. Now supper time is in the evening and I would think that would be a very poor time to see the land or to try a yoke of oxen. Oh what poor excuses.

The third had married a wife and therefore he could not come. This parable can be compared to the great supper when Jesus will come to claim his bride. Where can a man find a better or more desirable place to take his wife and also his children than to this supper at the end of time when Jesus

shall send forth the call that "All things are ready." We make excuses now but the time will come and it seems not far distant that we can no more excuse ourselves but will have to face the Great Judge and answer to Him for the things we have done while on the earth. Are we going to risk losing salvation and eternal life because we are not enough interested in God's work?

"Let us work while it is day for the night cometh when no man can work."

When Jesus has prepared that great feast; if we are prepared to meet him we will not need to gather up some excuse to hide behind, but will be permitted to enter with Him. But, oh, how sad if we are unprepared, if we have no oil in our lamps, they have gone out. It will be too late then to prepare to meet him.

Let us therefore watch and pray that we do not fall into temptations too great for us to bear.

Dear brother and sister, let us consider the vast evil there is in making excuses and ask God to help us to live closer to him and try harder to do his blessed will so we will not lose our re-

ward of eternal life. Remember the one who had not the wedding garment on, he would give no reason and he was cast into outer darkness.

Kokomo, Ind.

WALKING WITH THE LORD

Gertie F. Myers

Jesus said, "Come unto me and I will give you rest." How can we go to Him unless we are walking with the Lord on the right road?

There are two roads to choose from, so let us walk the straight and narrow road with the Lord. Let us choose the good old gospel way.

We, as parents, should walk with the Lord, so we can be an example for our children. We know they copy after us so by walking the right road we can be living examples for them. If we teach our children by living the Christ life, by following the rules of the word, telling the beautiful story of Jesus we can feel we have tried to teach the righteousness of our Lord. The follower of Jesus

Christ is the one who is walking with the Lord. But we cannot walk with the Lord and do such as is mentioned in Gal. 5:15-21.

In Matt. 25 we have the story of the wise and the foolish and I would say by being ready and keeping our lamps trimmed means we are walking with the Lord.

(Psalms 23:4) "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Well can we feel comforted when we are walking with the Lord.

We will not have a sad and weary heart if we walk with the Lord. Let us put our trust in Him and go where He leads like the good old hymn, "Where He Leads Me I Will Follow."

(John 14:6) "Jesus saith unto him I am the way, and the truth, and the life, no man cometh unto the Father but by Me." Can we afford to engage in all such sinful things as we have in Gal. 5:21 then fall down on our knees and pray to our Lord and ask Him to forgive our sins and go on doing these things when we know the

scripture says, "Abstain from all appearance of evil." After doing these things could we say we are walking with the Lord? If we do what the Lord commands to the best of our ability isn't that walking with the Lord? (John 14:15) "If ye love Me keep My commandments."

As we sit in the hearing of the precious word there is a wonderful inspiration. May we keep the same feeling as we are about our daily work. It seems to me it would keep us walking with the Lord.

When we are walking with the Lord he surely is pouring out the blessings. May we grasp the sacredness of it and keep on the right road.

John 8:12 "Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

May we choose the right road that we may always walk with the Lord and be satisfied.

The Lord is my Shepherd. I shall be well supplied since I am His and He is mine. What can I want besides?

Vienna, Va.

NO ROOM IN THE INN

When Jesus our Savior was born in Bethlehem of Judea, He was wrapped in swaddling clothes and laid in a manger. Why? Because there was no room for Him in the inn.

I wonder if we have room for Him? Do we open wide the door of our hearts to let Him in or are we too busy? Perhaps the door is only half open or blocked entirely by cares of this world. We are so prone to neglect spiritual things so wouldn't this be an appropriate time to open wide our hearts and let Him in?

As the Christmas season draws nearer, are we in such a hurry and splutter getting gifts and big dinners prepared so that we forget to a large extent the greatest gift to mankind? Is this season of the year a burden to us so that we think, "I'll be glad when it is over," or do we wish it would never end. It should be a great joy to us and the true Christmas spirit should manifest itself in our lives every day of the year because there is room in the inn for the Christ-child.

—Evelyn W. Martin.

NEWS ITEMS

DALLAS CENTER, IOWA

We enjoyed a feast of good things for the few short days that Bro. J. P. Robbins was with us.

He came on Friday evening and on Saturday evening, September 10th, we held our first service. From then to the close of the meetings Bro. Robbins did not shun to declare the whole council of God.

We were very happy to see the visible result of the preaching of the word, when two boys accepted the Lord Jesus Christ and were baptized. Also another brother was reinstated into the church by the right hand of fellowship and the holy kiss. But feeling within himself the unworthiness desired to be re-baptized.

Bro. Robbins officiated at the love feast.

The Dallas Center church has taken the pleasure as well as the privilege to carry the word of God to the "Polk County Old Folks Home" where there are many sick and afflicted, old aged and invalids. We are told in the scripture, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

C. R. Gehr, Cor.

MECHANICSBURG, PA.

The Mechanicsburg church has just finished another two weeks' series of meetings held by Bro. J.

P. Robbins of Potsdam, Ohio. We are glad for men who are not afraid to preach the whole gospel with power and truth.

We feel that we all have been made much stronger and more willing to do more for the Master than we have done before. We want to thank all those that came from our neighboring congregations to be with us and may God bless you all for your coming. We were glad to have with us Bro. Ezra Beery and Bro. Parker and their companions from Union, Ohio. They came and took Bro. Robbins home with them.

We need the prayers of all our dear brethren. May God add His blessings is our prayer.

Harry L. Junkins, Cor.,
R. 1, York Springs, Pa.

BROADWATER CHAPEL

We, the Broadwater Chapel congregation, surely have enjoyed a spiritual love feast here at this place.

On August 14, 1938, our meeting began. Bro. B. F. Lebo of Carlisle, Pa., was our evangelist.

Our harvest meeting was on August 21st. Bro. and Sister Theo. Myers of North Canton, Ohio, were with us on this day.

Our love feast was August 27th with a very good attendance. In this time Bro. Lebo did not hesitate to declare the whole gospel and as a result eleven were baptized.

Ministering brethren present were: Bro. Howard Surbey, North Canton, Ohio; Bro. Z. L. Mellott, Bro. Henry Mosser, Oakland, Md.; Bro. B. F. Lebo, Carlisle, Pa., Bro. Jonas Broadwater, Barton, Md. Two members from Ridge, W. Va., con-

gregation and Bro. Frank Surbey and daughter and Bro. and Sister Lowell Kreiner of North Canton, Ohio, were also present.

We ask an interest in the prayers of the faithful, that we all may continue faithful until the end. We appreciate the presence of the visiting brethren and sisters who came among us during these meetings, and cordially welcome them to come again.

We pray God's richest blessings upon you all.

Carl H. Broadwater, Clerk.

CLOVERLEAF CHURCH

Bro. Jos. P. Robbins of Potsdam, Ohio, began a series of meetings at this place October 11th, which ended October 23rd, with an all day meeting and love feast on Saturday, October 22nd. In the evening about 47 surrounded the Lord's table.

On Sunday morning the Sunday school hour was taken up by visiting brethren. Bro. O. T. Jamison bringing us a wonderful message from God's word, followed by Bro. Robbins farewell sermon. These meetings were well attended and through Bro. Robbins' earnest efforts one sister was added to our number through former baptism.

We were very glad to have with us a number of visiting brethren and sisters from Quinter, Kans., and Denver, Colo.

We feel that each and everyone who attended these meetings was strengthened and we pray God's rich blessings on Bro. Robbins as he goes forth in the work of the Lord.

We wish to extend a hearty invitation to any brethren and sisters

passing this way to stop and worship with us.

Sister Richard Wertz, Cor.

OBITUARY

Rebecca Jane Baker, 81 years and two days, wife of Bro. Noah M. Baker, East Berlin, Pa., died Saturday afternoon, November 12, 1938, at 4:15 o'clock. She was a daughter of the late Samuel and Sarah (Law) Burgard.

Surviving are her husband and one son, Samuel, of Hamilton township, two grandchildren, one sister, Mrs. Anna May Baker of York; two brothers, John L. Burgard of East Berlin, Pa., and Samuel Burgard of Davenport, Ia.

Sister Baker was a member of the upper Conewago Church of The Brethren for many years, a good and kind and faithful mother.

Funeral services were held Wednesday morning, November 16th, at 9:30 o'clock from the home with further services at Mummerts meeting house near East Berlin, Pa. Interment in the cemetery adjoining the church. Services were conducted at the church by Elder Jacob A. Miller, Dunkard Brethren church of Mechanicsburg opening the services, followed by Elder W. G. Group of the Brethren church.

Text, Mark 4:39, "Peace be Still," followed by Elder J. L. Myers of the Dunkard Brethren church of Loganville, text II Cor. 5:7-8.

Harry L. Junkins, Cor.-Sec.
York Springs, Pa.

STAR OF THE EAST

Star of the East, thy guiding rays,
Has led the many years,—

Led us aright through darkest days,
And turned aside our fears.

Though dim that ray, we recognize
Thy gleam is reaching wide;
Far down the ages, we can see
Saints at the manger side.

Saints who have rendered all to Him,
Of wealth, of land and gold;
And even more, themselves they
gave

As in God's Word we're told.

And can we any less now give
To God who holds our all
Or spurn to own His Sovereign power
Or heed His loving call?

"Star of the East," all praise to
Thee

Who crowns our days with light;
Praise we give to Christ our King
And serve Him with our might.

—Sadie B. Carr.

THE CHRISTMAS MESSAGE

Mary E. Landis

O, wondrous, matchless story,
Though old yet ever new,
Of Christ who came from glory
His Father's will to do.

Strains of heavenly singing
Proclaimed His lowly birth;
For He to men came bringing
Peace and good will on earth.

The shepherds heard the message
And to the manger came,
Rendering thus due homage
To Christ their new born King.

Led by a radiant star
To Bethlehem's manger rude,
Whose men from countries afar
Brought gifts of gratitude.

As shepherd of Judea
In awe around Thee knelt
We worship and adore Thee
With praises all heartfelt.

Holy child, we come today
As wise men did of yore,
At Thy feet our gifts we lay,
Accept them, we implore.

Take ourselves and use us, Lord,
Just as Thou wilt and where,
To be Thine and Thine alone,
Is joy beyond compare.

THORNS

Once I heard a song of sweetness
As it cleft the morning air,
Sounding in its blest completeness
Like a tender, pleading prayer;
And I sought to find the singer
Whence the wondrous song was
borne;
And I found a bird sore wounded
Pinioned by a cruel thorn.

I have seen a soul in sadness,
While its wings with pain were
furl'd
Giving hope, and cheer, and gladness
That should bless a weeping
world;

And I knew that life of sweetness
Was of pain and sorrow born;
And a stricken soul was singing
With its breast against a thorn.

Ye are told of One who loved you,
Of a Savior crucified;
Ye are told of nails that pinioned,
And a spear that pierced His side;
Ye are told of cruel scourging,
Of a Savior bearing scorn;
And He died for your salvation,
With His brow against a thorn.

Ye are "not above the Master;"
Will you breathe a sweet refrain?

And His grace will be sufficient,
When your heart is pierced with
pain;

Will you live to bless His loved ones,
Tho' your life be bruised and torn,
Like the bird that sang so sweetly
With its breast against a thorn?

CHRISTMAS

(Isaiah 9:6)

Christ the same yesterday, and to-
day, and forever.—Heb. 13:8.

His name Jesus, for he shall save
his people from thir sins.—Matt.
1:21.

Remember the words of the Lord
Jesus . . . more blessed to give
than to receive.—Acts 20:35.

I am the way, the truth, and the
life: no man cometh unto the
Father but by me.—John 14:6.

Seek ye the Lord while he may
be found . . . while he is near.—
Isa. 55:6.

The Lord is my light and my sal-
vation; whom shall I fear?—Psa.
27:1.

My God shall supply all your needs
. . . by Christ Jesus.—Phil. 4:19.

Arise, shine: for thy light is come,
and the glory of the Lord is
risen upon thee.—Isa. 60:1.

So teach us to number our days,
that we may apply our hearts
unto wisdom.—Psa. 90:12.

(I Corinthians 10:31.)

DUTY

The sweetest lives are those to
duty wed,

Whose deeds both great and
small,

Are close-knit strands of unbroken
thread,

Where love ennobles all.

The world may sound no trumpets,
ring no bells;
The book of life the shining record
tells.

Thy love shall chant its own
beatitudes
After its own life working, a
child's kiss
Set on thy sighing lips shall make
thee strong,
Thou shalt be served thyself for
every sense
Of service which thou renderest.
—Sel. Zora Montgomery.

TRAVELING WITH GOD

My plans were made,
I thot my path all bright and
clear;
My heart with songs o'erflowed,
The world seemed full of cheer;
My Lord I wished to serve,
To take Him for my guide,
To keep so close that I could feel
Him by my side;
And so I traveled on.

But suddenly, in the skies
So clear and full of light,
The clouds came thick and fast,
The day seemed changed to
night;

Instead of paths so clear and full
Of things so sweet,
Rough things and thorns, and
stones

Seemed all about my feet,
I scarce could travel on.

I bowed my head and wondered why
This change should come,
And murmured, "Lord is this be-
cause

Of ought I've done,"
"Has not the past been full enough
Of pain and care?"

Why should my path again be
changed
To dark from fair?"
But still I travel on.

I listened—quiet and still,
There came a voice:
"This path is mine, not thine;
I made the choice;
Dear child, this service will be
Best for thee and me,
If thou wilt surely trust and
Leave the end to me."
And so we travel on.

Sel. Bertha B. Myers,
R. 5, Peru, Ind.

EVIL THOUGHTS

Evil thoughts spring from
an impure fountain, and are
unmistakable evidence of an
unclean heart. A purified
heart, filled with divine
love thinketh no evil.

Evil thoughts unrepented
of will damn a soul just as
certainly as will evil deeds.
"Blessed are the pure in
heart, for they shall see
God."

—Selected.

IS IT RIGHT TO DRINK?

I don't think the subject
on the issue of drinking
could be too much talked
about. First let us read
what the apostle Paul has to
say in Rom. 13:12-14. "The
night is far spent, the day

is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof."

Riots are usually attended with drunkenness, and drinking often leads to riots. Heathen feasts were usually attended with drinking and singing of vile songs which were intended to appeal to the baser nature in man. In like manner the banquets staged by the world today are made attractive to the men of low moral standards while unclean stories and vile songs feed the lust demon the same as among the heathen. How men calling themselves Christians, who have stood before a minister and promised to renounce Satan and all his pernicious ways, and go down into the watery grave in baptism, and then go on like they did before baptism, in rioting and drunkenness? How do they expect to please the blessed Jesus who

shed His precious blood on the tree of the cross, and expect to be saved when their life has been spent here in this world. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. (I Cor. 6:10.)

"Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God." Man is saved by faith and faith cannot be exercised by a drunkard while he continues that life, for drunkenness is condemned in the word of God.

Faith in God for salvation only becomes active when men repent, confess, and forsake their sins. Heaven is quarantined against drunkenness, and the man who chooses to drink and lead the life of a drunkard will find the gates of heaven locked against him when life is over.

Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

envyings, murders, drunkenness, revillings and such like, all the evils of the world may be listed under these titles of sin. A hell that is made up of all that have been guilty of these sins since the dawn of creation will be the associates of the drunkard forever.

Often drunkards, when sober, enjoy the fellowship of clean decent people but in eternity they will be surrounded with the vilest of the vile, and the refuse of a wrecked world. The man who follows strong drink is choosing his eternal associates for an endless eternity. Drunkenness is listed next to murder. Do we want to be classed with a murderer? Adultery is also classed with drunkenness.

Reader, are you guilty of drinking this poison, soul destroyer, alcohol? If so, and you are interested in your soul salvation, then for the sake of your friends, your loved one, and above all interested in obeying your blessed Jesus, then stop this awful sin of drinking.

Some may say, I don't think it is wrong to take a little drink or drink one

bottle of beer. But do you stop to think that every time you drink a bottle of beer you are helping the beer makers to make more. Jesus says to let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.

My fellow countrymen, are we letting our light shine before men when we take a drink of intoxicating drinks. I want to say unto those that drink and give or sell to others to turn to Habakkuk 2:15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken, that thou mayest look on their nakedness."

If the righteous scarcely be saved where will the ungodly and the sinner appear? If we do the best we can, then it is by God's mercy that we are saved. Amen.

TOBACCO—A PARABLE

Then shall all the kingdom of Satan be likened to a grain of tobacco seed, which though exceeding small being cast into the

ground grew, and became a great plant; and spread its leaves rank and broad, so that the huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, the son of man looking upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick, and others to vomit filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, "We are enslaved and can't cease from chewing it." And the mouths of those that were enslaved became foul; and they did spit even in ladies' parlors, and in the house of the Lord of Hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came to pass that others sniffed it; and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, in-somuch that their eyes filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls,

and did set fire to the end thereof and did look grave and calf-like; and the smoke of their torment ascended forever and ever.

And the cultivation thereof became a great and mighty business on the earth; and the merchant men waxed rich by the commerce thereof. And it came to pass that the Saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said: "Wherefore this waste; and why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat; and put this evil thing far from you; and be separate, and defile not yourselves any more; and I will bless you and cause my face to shine on you."

But with one accord they all exclaimed, "We cannot cease from chewing, snuffing, and puffing—we are slaves."—Selected.

A whisperer separateth close friends. Beware of him.

SHOULD A CHRISTIAN FIGHT?

The day is at hand when Christians must go back to the New Testament and base their character and conduct on the teachings of Jesus if the Kingdom of God is to come. Whatever mistakes the church has made in the past, in these enlightened times I do not hesitate to say that no true Christian should ever lend his body to militarists for the purpose of war. War is utterly pagan!

When I speak of a Christian I mean one who has become a citizen of another country. Jesus said to Pilate, in answer to an inquiry concerning His purpose: "My kingdom is not of this world: if my kingdom were of this world then would my servants fight."

Men who are not Christians cannot be expected to rule their lives by the ethics of Jesus. Worldly governments will continue to make war. Satan cannot cast out Satan, hatred cannot cast out hatred, and injustice cannot cast out injustice. It is foolish for Christians to believe that Christian ends are gained by pagan means. A padre during the war said

to two soldiers: "Take heart, boys, you are building a better world." "No, padre," said one in retort, "that's your job; we're blowing the old one to bits."

The padre's job is the business of every follower of Him who "came not to destroy, but to fulfill."

A true Christian cannot take part in war because it is immoral, and what is morally wrong cannot be politically right. A soldier, condemned to death for murder, was asked for a statement. He said, "Your lordship, I have killed many men for my country; surely I can kill one for myself." in war, acts for which men are hanged or imprisoned in civil life become virtues for which medals are given. As such, war legalizes cruelty. The sergeant who drilled me for rifle and bayonet work said, "Whenever you get into a bayonet charge, run your bayonet up to the hilt; then the enemy will fall. If your bayonet gets caught in the equipment, put your foot on the stomach of the victim; do not tug, but simply pull the trigger, and the bullet will free it." Could a Christian be called upon to be so devilish?

Then a Christian should not take part in war because it is the world's greatest collective sin against God and human personality. War is based on hatred, revenge, and selfish ambition. Someone has said, "The first casualty in war is truth." Ninety per cent of those who fight have not the vaguest idea of why they do so. They do not "hate" the enemy. The regiment with which I served was one of the first to march into Germany after the Armistice. We went with fear, but in a short time we were on friendliest terms with our enemies, and before the occupation was over, British Tommies were seeking permission to marry German girls.

The early Christians went to the lions rather than burn incense before Caesar; we might as well sacrifice our lives to maintain the principles of Christ as to die on the battle field, or to be smothered in a subway choked with poisoned gas. Better die a martyr for Christ as a pacifist than die a murderer for your country!

G. B. Smith,
in Religious Digest.

HAPPINESS

We communicate happiness to others not often by great acts of devotion and self-sacrifice, but by the absence of fault-finding and censure, by being ready to sympathize with their notion and feelings, instead of forcing them to sympathize with ours.

James F. Clarke.

SOME THINGS THAT WILL HURT YOUR SOUL

The ascendancy of the physical over the spiritual.

Too much frivolity.

Discouragement.

Living in the neighborhood of questionable things.

Worry.

Trickery in business relations.

Exaggeration.

Reading that does not feed the soul.

Infrequent and short prayers.

Living at a high pitch emotionally.

Taking yourself too seriously.

Thoughtless conversation.

Thinking of your injuries too much.

Unkind criticism of others.

Secret moral irregularities.

Carless relation to the opposite sex.

Failure to build habits of piety.

Neglect of Bible reading.

Indolence, irritation, and irreverence.

Exciting rivalry in play or work.

Failure to witness for Christ.

Love of money.

Telling smutty stories.

Intemperance in your affections.

Familiarity with worldlings.

Overcaution about what others think.

—Sel. by a sister.

SENTENCE SERMONS

As you grow better you sweep up out of the grasp of money, praise, ease, distinction; you sweep up into the necessity of truth, courage, virtue and God.—Philip Brooks.

Clay are we not, in the hands of the Great Potter, to be molded into artistic and useful vessels, for His great purpose? Time and again His strong hand presses so heavily upon us, but it must

be to shape us into the desired vessel of rarest beauty and usefulness for time and eternity. Then let us bear all bravely with fortitude and submit to His tender touch—even though it may press hard.—Blanche Jamison.

Hatred never yet was overcome by hatred, but hatred is always overcome by love.—Buddha.

Our prayers must mean something to us, if they are to mean anything to God.—Maltbie D. Babcock.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

The habit of worry is an appalling waste. It is extravagance of the worst kind, an offence against the individual who commits it and against society. Some people seem to be happily impervious to worry, others seem to develop strength to resist worry.

Do not dwell on unpleasant thoughts of the past, but think optimistic ones regarding the future.

Religion more than anything else makes a whole out of life, relates it to the universe as a whole and directs it to the ultimate ends.

Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 1—Gal. 5:1-26.
 Jan. 8—Gal. 6:1-18.
 Jan. 15—Eph. 1:1-23.
 Jan. 22—Eph. 2:1-22.
 Jan. 29—Eph. 3:1-21.
 Feb. 5—Eph. 4:1-32.
 Feb. 12—Eph. 5:1-33.
 Feb. 19—Eph. 6:1-24.
 Feb. 26—Phil. 1:1-30.
 Mar. 5—Phil. 2:1-30.
 Mar. 12—Phil. 3:1-21.
 Mar. 19—Phil. 4:1-23.
 Mar. 26—Col. 1:1-29.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 1—Jesus Found in The Temple. Luke 2:41-52.
 Jan. 8—Jesus Baptized in Jordan. Matt. 3:13-17.
 Jan. 15—Misusing God's House. John 2:13-25.
 Jan. 22—The Disciples Saved From Danger. Matt. 8:23-27.
 Jan. 29—Feeding the Five Thousand. Matt. 15:13-21.
 Feb. 5—Healing the Ten Lepers.

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Luke 17:11-19.

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 Mar. 5—Jesus the Children's Friend. Mark 10:13-16.
 Mar. 12—Honoring Jesus as King. Matt. 21:1-11.
 Mar. 19—Jesus Washing the Disciples Feet. John 13:1-20.
 Mar. 26—Betraying Jesus. John 18:3-12.







